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HISTORY AND BIOGRAPHY.

Brief Memoir respecting the Waldenses, or Vaudois, Inhabitants of the Valleys of Piedmont; the result of Observations made during a short residence amongst that interesting People in the Autumn of 1814. *By a Clergyman of the Church of England.*

THE sympathy of the Christian has been often powerfully excited by a description of the sufferings of disciples of an earlier day in the cause of their Lord and Saviour. Among these persecuted disciples the Waldenses, it is on all hands acknowledged, are entitled to very high respect, since they were eminently our Redeemer's witnesses, and advocates for the purity of Christian doctrine and worship, during those emphatically termed the dark ages, when the introduction of unscriptural tenets and ostentatious ceremonies had so much contributed to seduce people in general from the simplicity of the gospel. They were, in short, if the expression may be allowed, Protestants before the Reformation took place; and some have even supposed that the morning-star of that bright day, Wickliffe himself, derived some portion of the light of religious knowledge from them.

The writer of these remarks had, in common with others, long revered the name, and often read with interest the history of the Waldenses, when a tour on the Continent afforded him an opportunity of becoming personally acquainted with them: and he will esteem it a happy circumstance if this brief Memoir, the fruit of observations made whilst in the valleys, should induce benevolent persons in England to make some efforts in their behalf.

The *ancient* history of this people being far more generally known to British Christians than more *recent* events and their *present* condition, it shall be my object to present a series of remarks under the following heads: 1. Modern History. 2. Description of the Valleys. 3. Character and Manners of the Waldenses. 4. State of their Schools. 5. Number and Condition of their Ministers and Churches.

1. The pathetic details of their sufferings during the fifteenth, sixteenth, and seventeenth centuries, when the malice of the Court of Rome, the fury of the Inquisition, the weakness at one time, at another time the perfidy of their Sovereigns the Dukes of Savoy, conspired to render them, if in this life only they had hope, of all men most miserable, have been already recorded by their historians. The wolves that infest the neighbouring Alps were, in fact, less cruel to their defenceless prey than the brutal soldiery employed to lead these sheep of Christ's pasture to the slaughter; they massacred those whom age and infirmity compelled to remain in the valleys, pursued others who had fled for safety to the hills, plunged the steel into their bosoms, threw them down precipices; in short, committed outrages of various kinds, at which humanity recoils.

Their more recent history may be said to commence at the last dreadful persecution of 1686. Louis XIV. not content with destroying and banishing his own subjects, (at the well-known revocation of the Edict of Nantz) instigated the Court of Turin to adopt the same cruel measures. A minister of the valleys has been so kind as to make me a present of an affecting relation of the sufferings of the Waldenses at that period. It is a manuscript of about one hundred years old; like Ezekiel's roll, full of lamentations and mourning; and the truth of its contents is attested by ten

ministers, assembled in synod, the 19th Oct. 1716. As it refers to a persecution subsequent to the age of some of the best historians of the Waldenses, I will here insert the substance of the manuscript, premising, however, that whilst every thing material is extracted, there are circumstances connected with the sufferings of some of the martyrs, refinements in the art of cruelty, of so horrid a description, that I forbear to relate them.

On the 3rd of January, 1686, appeared an edict forbidding religious worship, requiring their temples to be destroyed, their ministers banished and their children baptized and educated in the Roman Catholic Church. Shortly afterwards the troops of Savoy attacked the valley of Luzerne, and those of France the valleys of St. Martin and La Perouse. The Vaudois made at first considerable resistance, but, deceived by a false promise, that their persons and families should be safe, they threw themselves on the Duke of Savoy's clemency. This, however, proved no security. Their enemies still breathed threatenings and slaughter, and events continually occurred to remind them that they must take up their cross, nor love even life itself, if they meant to preserve an unshaken attachment to "the truth as it is in Jesus." The following cruelties, amongst others, were exercised:—

J. and Marguerite Maraude, of St. Jean, were murdered while defending Marguerite Maraude, a child aged fourteen.

Susanne Olivet, of St. Jean, and Marguerite Belin, of Latour, each, in resisting brutal violence, lost her life.

Jos. David was first wounded, then conveyed to a house and burnt.

Four women and three children, of Prarustix, were murdered in a cave where they had concealed themselves.

Marie Roman, of Rocheplate, a young person promised in marriage to J. Griot, lost her life in defending her honour.

At Pumian were found numbers of little children cut in pieces, and women who had been massacred.

In the village of Perouse six men were killed in the presence of their wives.

Jean Ribbet, of Macel, refusing to change his religion, had his legs and arms burnt.

A poor infirm man was tied to a horse's tail, and dragged till he expired.

An aged blind woman was hanged before her own house.

Four women were violated and hewn in pieces, after first seeing their children massacred, at Fontaines; where also a great number of sick children were murdered, because they could not follow others to prison.

Twenty-two persons, chiefly women and children, were thrown over precipices at Mount Pelvon.

David Grand, of Bobbi, was hanged, and sang praises to God whilst led to execution.

Daniel Negrin, aged eighteen, and Pierre Mentinat, aged fifty, (of Bobbi) were led to the Alp of Pra, but so ill-treated because they would not change their religion, that they died on the way. Their dead bodies were then hanged and burnt.

Anne and Madeline Victoria, and several others, were burnt.

Daniel Moudon, elder of the church of Rora, after seeing his two sons beheaded, the wife and child of the one, and the two children of the other, massacred, was compelled to carry the heads of his sons upon his shoulders, to walk two hours barefooted, and was afterwards hanged.

Mr. Leydet, Minister of Pral, hid himself in caves, but was at length taken, and conveyed to Luzerne, to the palace of the Marquis D'Angrogne, where the Duke of Savoy was also at the same time. He was imprisoned and fed on bread and water; and, in addition to other hardships, was constantly assailed by the Monks, over whom he as constantly triumphed in argument. When threatened with death if he did not abjure his faith, he replied, that he could not be justly put to death, since he was not armed when taken prisoner; besides, the Duke of Savoy had promised a pardon to all his subjects: "Still," said he, "I am ready to die for the name of Jesus Christ." His example and exhortations exceedingly fortified his fellow-prisoners. When the sentence of death was pronounced, he heard it with Christian resignation. Although he begged to be left alone, in order to pray with freedom, the

Monks still harassed him with disputes till the time of execution, which took place at Fort St. Michael, arrived. On quitting the prison, he said, "it was a day of double deliverance, that of his body from captivity, and that of his soul from imprisonment in the body; for he cherished the expectation of partaking shortly in full liberty of the joys of the blessed." At the foot of the scaffold he prayed in a manner that very much affected the bye-standers, and on the ladder said, "My God, into thy hands I commend my spirit."—A martyr worthy of the best ages of the church of Christ!—Even his enemies were compelled to admit that he died like a saint.

About fifteen thousand of the Waldenses, men, women and children, who threw themselves on the Duke's clemency, were confined in fourteen castles and prisons of Piedmont, with a scanty allowance of bread and water; and various means were used to render this bread and water unwholesome. They always lay upon bricks or rotten straw, and so many together that the very air was infected: seventy-five sick have been reckoned in a single room at one time. Eight thousand persons died in consequence of these barbarities. After suffering nine months, those who survived were permitted to retire into Switzerland; but not before threatenings and allurements had been artfully employed to induce them to forsake their religion—in general without effect: and those who did apostatize, instead of recovering their houses and property, according to a specious promise made to them, were conveyed to the distant province of Verceil. A great number of children, however, taken away and dispersed in Piedmont, were not allowed to accompany their relatives to Switzerland; and the nine pastors were removed to Verrue, Nice, and Montmeillan, deprived of the privilege of imparting religious consolation to their beloved people. Eighty of the men were forced to work in chains for three years in the citadel of Turin. Even those permitted to seek refuge in Switzerland endured great calamities. One company was required to set out late in the evening, and walk five leagues on the snow and ice: more than one hundred and fifty died in the way without succour. Another company, foreseeing dreadful weather, entreated the officer who conducted them to stay till after the storm; but he obliged them to set out, and eighty-six persons perished in consequence on Mount Cenis. Their friends were not suffered to remain and bury them. Others of the Waldenses, who followed, found their bodies amidst the snow; several women with their infants still in their arms. Many expired by the time they reached the gates of Geneva, and all exhibited marks of peculiar suffering. These poor destitute fugitives, while they remained in Switzerland, were supported by the charitable contributions of the English and Dutch, which were administered with so much fidelity by Isaac Behaghel, Minister of Frankfort, that he was afterwards presented with a gold medal by William III. Through the generous interference of M. Valkenier, they obtained grounds in the dominions of the Duke of Wirtemberg, on the estates of the Margrave of Dourlach, the Landgrave of Hesse Darmstadt, and the Count of Hanau, where they established fourteen churches, naming their villages after the beloved spots they once inhabited in the valleys. Seven ministers and schoolmasters were there supported by his Britannic Majesty. Others of the Vaudois went to the marquisate of Brandenburg; others settled in the county of Neufchatel, at Bienne, and at Schaffhausen. In 1689 a party of somewhere between six and nine hundred, joined, I believe, by three hundred French exiles, resolved to re-occupy the houses and lands of which they had been so unjustly deprived. For this purpose they met by agreement in a wood between Nyon and Rolle, towns situated on the lake of Geneva; and on the 17th of August, at ten o'clock at night, crossed the lake and landed in Savoy. They then directed their course through Cluse, Maglan, and Salenches; forced their way at the point of the sword; took hostages, in order to secure a free passage through the towns where they met with opposition (yet paid for the provisions they took on their journey); and in this manner passed through Entigne, Tegue, Mont Marienne, Bonneval, Bexas, Mont Cenis, marching over snow, climbing up rocks, sustaining

the attacks of troops sent against them; and, in short, overcoming every obstacle that presented itself in their progress. Arrived, at length, at the church of Guigon (a hamlet annexed to Pral), they engaged in worship, sang the seventy-fourth Psalm, and their colonel and pastor, Arnaud, preached on the 129th Psalm. But even after their return, they had frequent and severe skirmishes with their enemies, displaying upon all occasions a degree of valour and fortitude that has been seldom surpassed. One cannot, however, but regret, that M. Arnaud's account of their return affords too many proofs that they possessed more of the martial than the evangelic spirit; the same which at an earlier period characterized Zisca and those of the Hussites who followed his standard. After several unsuccessful efforts to dispossess this warlike company of Waldenses, the Duke of Savoy at length concluded a peace with them, and permitted the return of their wives and children. Hence the origin of the present race of the inhabitants of the valleys, a population of seventeen thousand souls. Since their return, their residence as before, has been attended with numerous hardships. To mention but a few: they have been compelled to desist from work on the Roman Catholic festivals; forbidden to exercise the profession of physician or surgeon; or to purchase lands; and very often their children have been stolen in order to be educated in the Roman Catholic faith, in a large and not inelegant building at Pignerol, called the Hospice, established for the express purpose of converting the Vaudois.* This last instance of cruelty, added to many similar atrocities, so ingeniously adapted to embitter the fountain of domestic happiness, too forcibly recalls that affecting language of the prophet:—"In Ramah was there a voice heard, lamentation and weeping, and great mourning: Rachael weeping for her children, and would not be comforted, because they are not." Thoughts of this nature would naturally occur to the mind of a stranger when finding himself actually in the valleys: the first evening especially, when I held in my arms the very lovely child of Mrs. P. of St. Jeau, I could not but picture to myself, again and again, the agony of those parents "who wandered in deserts and in mountains, in dens and in caves of the earth," in that very neighbourhood, equally unable to succour themselves and their tender offspring. To whom could this "noble army of martyrs" look for support but to "the Holy Ghost the Comforter"? And what hope could sustain their souls but that of "a better country, that is, a heavenly"?

It may be thought by some, that the enemies of the Vaudois were chiefly tempted to injure them by avarice, and that they wished to rob them of their lands; but, however this may have mingled, as it did, no doubt, with other motives, the mainspring of the opposition seems to have been a rooted antipathy, because they professed doctrines and engaged in worship that differed from the Roman Catholic.† For, as to their lands, contrasting their bleak air, narrow valleys and barren mountains, with the soft climate and the fertile plain of Piedmont, they might much more

* The institution, however, has been attended with little success, the greater number of converts being persons who, for misconduct, were no longer respected in the valleys.

† It is through the necessity of preserving a due regard to historic truth, and of maintaining the cause of a much-injured people, that circumstances of cruelty have been related so dishonourable to the Roman Catholic Church. It is hoped, however, that the writer will not be supposed to foster that antipathy against its members which he has so strongly condemned when it has appeared on their part. The principles of their church are unquestionably such as promote a spirit of persecution; but, happily, many of its members dissent from its spirit, and cultivate that Christian love which is a transcript of the Divine Nature itself. Whilst bigots have agitated the church and the world, they have pursued their course of humble piety. The writer has been always delighted to see or hear of Catholics of this description, and he has had this happiness whilst on the Continent. Even with regard to the massacres mentioned in this memoir, some of the assassins, probably, through a blind zeal, thought they did God service. To excuse in such a case is impossible; but one would wish in some measure to extenuate, for so did our Saviour upon the cross: "Father, forgive them, for they know not what they do."

justly express their surprise than Caractacus his, when he saw Rome, that any should envy them their humble cottages and hard-earned possessions.

As it is probably what most readers would wish, I will here attempt a brief description of their valleys.—There are three—Luzerne, La Perouse, and St. Martin. That of Luzerne is the principal, and comprises the following *communantes*, or parishes.

1. Rora, situate in the mountains, which produces chesnuts and wheat.

2. St. Jean, the entrance to the valley from Piedmont, and the finest spot belonging to the Vaudois. The eye is there pleased with a fine assemblage of meadows, gardens, orchards, and vineyards: mulberry trees are also cultivated for the use of the silkworms, which bring in a good profit. The neighbouring eminences command an extensive view of the plain of Piedmont.

3. Angrogne, in the mountains, produces forage, chesnuts and fruit, but little wine. Here there was, in ancient times, a college for the education of ministers.

4. Latour, a borough-town in the vale; its vicinity producing wine, wheat, fruits, forage and chesnuts.—Not far from this town there is a cave in the hills, capable of containing three or four hundred persons, where, providentially, the Vaudois found a place of refuge when persecuted by their enemies. In this cave they prepared provisions in an oven, and, it is understood, resided occasionally for some time, while the danger was imminent; and here, in such perilous circumstances, it is not to be doubted that in imitation of their Redeemer, they frequently "offered up supplication with strong crying and tears unto Him that was able to save them from death."

5. Higher up the valley is Villard, producing wheat and chesnuts, but very little wine. In passing by, I noticed people with goitres, so often seen in the Valais, and described by Mr. Coxe, in his Travels through Switzerland; but I think there are few if any idiots.—In the Valais they are numerous.

6. Bobbi, still farther in the valley, borders on Dauphine. In this parish the scenery is stamped with an awful grandeur. On the mountain opposite the village you see snow even as late as September; and now and then you meet with a fine cascade in the neighbourhood. The Pelis, which descends towards Bobbi, and then runs along the valley of Luzerne, is in some places a very impetuous torrent: it takes its source above the Alp of Pra, and loses itself in the Po. In this parish you find little produce; scarcely any thing except cattle and chesnuts.

La Perouse is an extremely narrow valley, watered by the Cluson. Several villages in it, formerly inhabited by the Vaudois, are now *exclusively* so by Roman Catholics. They have only three parishes:—

1. Pramol, situate on the mountains; its produce wheat and fruit.

2. Pomaret, in which the hill and vale produce wine.

3. St. Germain, which is more agreeable and productive than the two others.

Between the valleys of Luzerne and La Perouse is situate the parish of Prarustix (comprising Rocheplate and St. Barthelimi), which produces good wine, wheat and fruit.

The valley of St. Martin is watered by the Germanasque. It is extremely narrow; in fact, all the lands are on the sides of the mountains. This vale comprises:—

1. Pral, situate among the higher mountains, which are covered with snow about nine months in the year. There is little wheat or fruit; the chief resource is cattle.

2. Maneille: I was particularly struck with the sterility of this parish. In the neighbourhood there is a fine cascade.

3. Villeseche.

The Vaudois had formerly much more extensive grounds; but at various times, and under various pretexts, they have been dispossessed of them. These three valleys have been left them rather as places of exile than of enjoyment, and though described as producing wine, wheat, &c. yet, with the exception of a few spots, it is by mere dint of hard labour that the barren soil of the sides of the mountains yields the means of subsistence to the inhabitants, whose principal diet is black wheat, potatoes, cow's or goat's milk, and chesnuts. The roads are often serpentine over rocky ground; the noise of the

rushing torrent is generally heard; and sometimes, especially at Pral, the dreadful avalanche overwhelms an individual on the road, or a family in their cottage.

I now proceed to some cursory remarks on the character and manners of the Waldenses, premising that it is not at all intended to go through the round of mortal virtues, and shew how far they are respected or exemplified by the people, but merely to state a few particulars of which I was informed, or which fell under personal observation.

They preserve from their forefathers a sincere respect for pure and undefiled religion. Public worship is very generally and conscientiously attended; and when I had an opportunity of witnessing a communion-day, the church was quite full, and the behaviour of the communicants solemn and pleasing.* Nor is their religion wholly confined to their temples: on the Sunday evenings in winter several families assemble in a stable (partly induced by the intense cold), and unite in religious exercises, as reading the scriptures, and singing psalms and hymns.

The *social* duties they also exercise to a very considerable extent. For instance, though more frequently persecuted than protected by their sovereigns, the Waldenses are loyal subjects. When the King of Sardinia was lately restored to his crown, they sang "Te Deum" on the occasion, as well as presented an address of congratulation: and when, at a former period, Louis the Fourteenth's army invaded Turin, Victor Amadeus II. was advised to rely upon their loyalty, and take refuge in Rora: he did so, and remained secure till Prince Eugene came to his relief.

They are also remarkably honest. Whilst the immediate vicinity (the plain) is infested with robbers and assassins, these valuable men devote themselves, with that industry and patience which the nature of the soil requires, to useful labour for their subsistence. A robbery seldom or never occurs in the valleys. Assured of this, I felt no anxiety, though once overtaken by night near the woods, and entirely at a loss which of the numerous intersecting by-ways to choose. My companion and myself walked fearlessly along till we perceived a light, and got an obliging Vaudois to attend us home.

We find, indeed, more than mere honesty among them; even a generous disinterestedness, though so poor. I could not prevail upon a man at one time, upon a child at another, to take any reward for a trifling service they had rendered; and I recollect seeing a soldier, who offered himself to the King of Sardinia instead of his brother or some other individual, unaccustomed to war, who might be required to serve.

Hospitality is another very pleasing trait, and exercised in such a manner, that when you quit their roof, the Vaudois seem as if they had received, and not conferred a favour. Their humanity is also, on many occasions, conspicuous. If any one is ill, the neighbours cheerfully and gratuitously sit up at night in the sick chamber, and there is even a sort of dispute who shall pay the first and the greatest attentions. In case of an accident that a poor person has met with, a sermon is sometimes preached, and a collection made. But this kindness is by no means confined to their own friends. Whilst the Catholics around usually relieve the necessitous of their own religion, the Vaudois give what they can spare to the destitute of either communion. There is one illustrious instance, in particular, of their humanity, which should not pass unnoticed. When the Austrians and Russians, under Marshal Suwarrow, compelled the French army to retreat, three hundred wounded French soldiers received all the assistance, with respect to medicines, &c. that could be given; and at the request of M. Rustan, their Minister, the inhabitants of Bobbi carried these poor men on their shoulders over the mountains to the French territory—a most painful task, as those can well attest who have taken the tedious and difficult road of the mountains from Piedmont to Dauphine. Their conduct appears to have been a pure act of humanity.

* Religious instruction is very carefully instilled before young persons become for the first time communicants. I was told that a young lady of Turin had been four months at a relation and minister's house, passing through a course of religious studies.

not the result of any partiality to the French; yet, but for the generous interposition of Prince Bagration with the Commander in Chief, it would have exposed them and their property to considerable danger. The Austrians could not withhold their admiration; and the French General (Suchet) published an order of the day for the very purpose of acknowledging such a singular instance of benevolence.

I will mention but one moral feature besides, and that is, their gratitude. They have been long indebted (as will be seen in the sequel) to our nation for its sympathy and protection, and especially to a British Princess (their guardian angel, if we may so speak), for her munificence. These benefits have never been forgotten: on the contrary, the pastors and people regard the English as their best friends—in seasons of difficulty, their chief resource;* and I remember I was very forcibly struck with the remark of the amiable wife of one of their ministers, who told me, that they made a point of instilling into their children respect and esteem for the English from the very dawn of reason in their minds.

Having said thus much of some valuable qualities of the mind, a few observations may be added respecting their manners. They are in general very correct, such as one might anticipate amongst a people well instructed, little used to intercourse with the world, and devoted to the laborious occupations of ploughmen, herdsmen, shepherds and vine-dressers. The late war, however, has in some degree injured them, as it obliged many of their youth to become soldiers in the French service. There was also a fortress established by the French of late years, not far from St. Jean. They have experienced, no doubt, like most others, the melancholy truth of the maxim, "Evil communications corrupt good manners." The principal amusement of the people has in itself something of the martial; it is their great ambition to be expert marksmen; a circumstance to be traced, probably as much to a motive of self-defence as of pleasure. After Easter the inhabitants of the several parishes (each body with an elected king at its head) receive each other with peculiar respect, fire at a mark with a musket ball, and afterwards adjudge rewards to the most skilful. This tends to cement the union of the several parishes. Their marriages, baptisms, &c. usually take place in winter, and then they often indulge in their favourite amusement of dancing. In 1711, a synod prohibited dancing, but the prohibition does not seem to have been attended with success.

I will next describe what I am persuaded will interest, I wish I could add gratify, benevolent persons in England—the state of their schools. They were once flourishing, and the sum of six thousand livres of Piedmont† was annually remitted from Holland for the purpose of supporting fifteen great, ninety little (or winter) and two Latin schools; part of the money being reserved however, for the widows of ministers, for disabled ministers, for the poor, and for an allowance to five deans.‡ The events of the late war have entirely changed this happy aspect of affairs. Since the year 1810, two thousand livres per annum only (100*l.* sterling) have been received from Holland; and as half the people had not the means of paying, the schools have exceedingly declined, and even run the risk of complete decay. With the exception of the Latin schools, however, they exist at present (*barely exist*, and but ill provided with teachers), as charitable persons in the valleys have hitherto paid for the poor.

They have been equally unfortunate with regard to the pensions which Queen Mary II. granted to thirteen schoolmasters; for this resource has also failed since 1797. It is highly important that Christian benevolence should avail itself of the occasion here presented of benefiting the rising generation, both in granting such an allowance as shall procure efficient teachers, and in suggesting the various improvements in system which have lately taken place in the

* It is to the British representative they have confided their Memorial and interests at the present Congress of Vienna.

† About 300*l.* sterling.

‡ The five senior ministers are always deans.

education of the poor in our own country.

The next subject that claims attention is the condition of their ministers and churches.

Each of the thirteen parishes has a settled minister; and to each parish several hamlets are annexed, in which there are also temples. Queen Mary established what they term the royal subsidy, a grant of 400 livres (20*l.*) annually to each pastor; but from this fund nothing has been received since the year 1797. What they call the national subsidy, is the product of a collection in England about forty years ago. Part of this is intended for the widows of ministers; and ministers themselves derive from it the annual sum of four hundred livres, which has been regularly received. It is obvious, from this statement, that those pastors who have not private property, must be in unhappy circumstances; and indeed the royal subsidy having failed, some have been reduced to the painful necessity of borrowing money of their respective flocks.

Few would imagine that persons of learning and taste are to be found among them, and yet there are: their education places them on the same, or nearly the same, level with the generality of ministers in this country.

The Swiss Cantons, which have ever shewn a friendly regard to the interests of the Waldenses, assisted them in this respect; and in 1729 an English lady settled a pension upon a student, which was paid through the consistory of Amsterdam. Their candidates were educated at Geneva and Lausanne; but I think I am correct in stating that their pensions have failed (the events of the late war having introduced change and disorder into every department), and that they will experience difficulties in future, on account of the expense of an academical education. I am sorry to say the case of at least some of the widows of deceased pastors is also distressing. There are now six: one, who has a daughter, has only about 10*l.* a year —she had a son, a student at Lausanne, who was compelled to serve in the army: he afterwards died at home of his wounds. The late Mr. O. had a very laborious parish in the mountains; often a long and fatiguing walk; and then, after both the intense heat in summer, and the rain and snow in winter, no place of shelter and rest (the church standing on an isolated spot), before the service. He fell, at length, a victim to his exertions, leaving a widow and seven daughters, the eldest only fourteen years old, to lament so severe a loss. The pecuniary resources for the support of so numerous a young family are very slender indeed. When I stood near the grave and read this simple inscription on a rude headstone: "1814, J. D. O. Pasteur et Juge;" and when I entered his library and opened the books he had been used to read, and looked thoughtfully around the room which had so often witnessed the prayers of a father for his family, and a pastor for his flock; this consideration that their circumstances were so reduced, could not but awaken still deeper sympathy for this afflicted family.

It has been already stated that there are thirteen parishes; of these my short residence only permitted me to see nine. The old chapel of St. Jean had been destroyed by persons hostile to the principles of the Waldenses; but of late years they have, with the assistance of friends at Turin, built a new church. This seems to confirm what has been advanced of the serious view of the importance of religion which reigns in the valleys. But this is not all: they have likewise erected a new church, almost wholly at their own expense, at St. Germain,* an earthquake (which is no uncommon occurrence among them) having greatly injured the former one in 1808. With regard to church government, there is a moderator elected at every synod; each church has a deacon, who attends to objects of charity; and several elders; the discipline is less strict than formerly; the liturgy used in public worship is that of Neufchatel; the festivals observed are Christmas, Easter, Ascension Day, and Pentecost.†

Other particulars, with which either

* The United Brethren kindly advanced something.

† All the offices of their church are in French, which they often speak; but the patois of Piedmont is also prevalent among them. The ancient Waldenses were Episcopalians with respect to church government, and the sermons in Italian, or a language in some measure similar to it.

personal observation or the information of others has made me acquainted, I forbear to mention in so brief a Memoir, and therefore pass on to a hint or two as to the means of promoting the welfare of this valuable class of our fellow-christians. They are clearly in want of pecuniary aid; and such is the benevolent disposition of British Christians, that to mention this fact is quite enough. Yet, however anxious that they should not be overlooked in this age of beneficence, I am fully aware, that, since there are magnificent institutions in the country which have a much higher claim upon Christian liberality, donations are chiefly to be hoped for from persons whose affluence enables them, after subscribing to larger societies, to spare something for others of an inferior description. Very many such persons are to be found; and one cannot for a moment suppose that they will permit this interesting people, so eminently protected by the English in the eighteenth, to be neglected in the nineteenth century. There was a time when the Waldenses did not so much receive as impart benefits. Their college of Angrogne sent forth zealous missionaries to convey pure religious knowledge to several parts of Europe, then involved in ignorance and superstition. They were, indeed, according to the import of their armorial bearings, a light shining amidst thick darkness.* If, in these latter days, something of the ancient splendour of their piety should, through divine grace, re-appear, those Christians will have reason to esteem themselves very happy, who, by their generous efforts, may be in some degree honoured as instruments of the revival. It is unquestionably the duty of believers to endeavour to promote and to pray for such a revival of vital piety in churches once renowned, as well as the diffusion of divine truth among the heathen.

I am sensible that this appeal in behalf of the Waldenses is in no respect worthy of the cause it undertakes to advocate; yet since, however unadorned, it has at least the simplicity of truth, and the importance of the subject to recommend it, I could willingly cherish the hope that it will secure for this excellent people a warm interest in the best affections of their fellow-christians. Of this I am very sure, that if, instead of seeing their condition through the medium of an imperfect memoir, they found themselves actually in the valleys, and, holding a history of the Vaudois in their hands, cast the eye around spots consecrated by the sufferings of so many disciples of the Lord Jesus, they would be filled with esteem for the people, and a desire to promote their happiness. The evening before I quitted them, a solitary walk afforded me full scope to indulge such a train of feelings:—a sacred luxury it may well be termed, since the sensations of delight were really such as neither the treasures of art deposited in the Louvre, nor the stupendous views of nature unfolded in the cantons of Switzerland, had possessed in an equal degree the magic to impart. All around seemed to have a tendency to foster the disposition; a torrent rushed by on the left; the evening was so mild that the leaves scarcely stirred; and the summits of the mountains, behind which the sun had just set, appeared literally above the clouds. The emotions produced by the scenery and recollections associated with it, will not be soon effaced: it might be the last time I should see those mountains, which had been so often the refuge of the oppressed—those churches, where the doctrines of the gospel had been so long and so faithfully maintained—and those friends, from whom a stranger from a distant land had received so many proofs of affectionate regard! Full of such thoughts as I walked along, I arrived at length at the house of one of the pastors, to pass the night. The next day he accompanied me to the limits of his parish, on the Col de Croix, which separates Piedmont from Dauphine. The walk being long and tedious, he had brought bread and a flagon of wine, and observed, as he gave me the refreshment, it was "une espèce de communion"—might be almost considered a sort of communion. We then parted with expressions of Christian esteem; and, descending the other side of the mountain, I soon lost sight of the lands belonging to the Vaudois—descendants of a class of men who were, for a series of ages, "destitute, afflicted, tormented," but "of whom the world was not worthy!"

* "Lux in tenebris;" the arms of the town of Luzerne, which once belonged to them.

MISCELLANEOUS COMMUNICATIONS.

Difficulties on the Subject of the Resurrection.

Maidstone, Feb. 12, 1815.

SIR,

THOUGH I by no means wish to interrupt your correspondent *Credo* [p. 25,] in his purpose of obviating the difficulties alleged by your Cambridge correspondent, in what he conceives to be a more satisfactory manner than I was enabled to do; yet justice to myself, and the cause I have espoused, requires that I should correct a palpable mis-statement which occurs at the commencement of his letter, and which appears and influences his remarks throughout. He sets out with the phrase "physiological correspondence" as descriptive of the Letter of Cantabrigiensis, and consequently of the subject for our mutual consideration. He also states, that the leading difficulty to be considered was, whether if a man dies wholly, a resurrection is within the bounds of *probability*. The difficulty which he has not very judiciously severed, is thus ingenuously and succinctly stated by Cantabrigiensis himself: "If I die wholly a resurrection appears scarcely within the bounds of possibility. There may be a new creation, but can the regenerated being be myself? If there be nothing to constitute my individuality but the will and power of the Creator, I seem reduced to the absurdity of thinking that my consciousness may be conferred on any number of created forms." Thus it clearly appears that he felt doubts concerning the *possibility* of a resurrection by the energy of the Creator alone, independent of some secondary means, such as the "preservation of consciousness" in the interval between death and the resurrection. He suspected that a complete resurrection or restoration of vital existence after it had wholly ceased to be, involved some absurdity, and consequently was not an object even of infinite power. To this difficulty I undertook to reply, by shewing that it is equally in the power of the Creator to *restore* life and consciousness as it was originally to *impart, preserve* and *withdraw* those blessings: and that it is sufficiently agreeable to the analogy of his actual proceedings both in the ordinary course of nature and by miracle; and further, that he can receive no assistance whatever, from secondary means, all created existence, whether material, mental or otherwise, existing only as the pure effect of his power; and consequently being entirely at his disposal either to preserve, remove or restore at his pleasure. This was the leading subject of our discussion, or at least which I undertook to discuss; as I perfectly coincided with him in opinion, that the hypothesis of Dr. Watts, concerning "an indestructible germ of matter, being the nucleus of the regenerated man, is altogether a gratuitous supposition."

The question between us, therefore, instead of being of a *physiological* nature, and relating to the *probability* of a resurrection, by any such secondary means as *Credo* appears to have in contemplation, was wholly *theological*, or relative to what was *possible* as the pure result of the divine energies.

Whatever *Credo* may be *about to do* in his next letter by way of more effectually clearing up the difficulties of Cantabrigiensis, he has hitherto done very little except misrepresenting and distorting his expressions, and making heavy complaints against me, for not answering him by such arguments as *he* deems most cogent. In No. 1, of his remarks, he twice repeats his misrepresention of the leading difficulty; and then complains of me for replying directly to it, instead of wandering into other topics. He is displeased with the length of my argument, and that it is metaphysical. The first of these inconveniences he has himself sufficiently remedied, though so much at the expense of perspicuity and sense, particularly at the closing sentence of his abridgment (1), that I should much rather he had left it to speak for itself in its original, uninviting condition.* The reason why it could not be *physical* has been explained; it necessarily relates whol-

* *Excited* in the second paragraph, Vol. viii. p. 734, should have been *exerted*.

ly to the Creator and the human mind; yet I had hoped that the illustrations derived from the familiar phænomena of sleep and dormancy, would have rendered it sufficiently intelligible. The affirmative of the question with which it concludes is the point which was to be determined, being the answer to Cantabrigiensis's chief difficulty, and Credo, though with rather an ill grace, appears to admit that it is perfectly easy.

The second head of his remarks commences with a sad distortion of sense contained in the concluding sentence of the above quotation from Cantabrigiensis. It by no means follows, that because the whole creation is the entire *production* of Jehovah, the pure effect of his power, therefore it must be a part of his substance. His attributes are all resolvable into infinite power, wisdom and goodness; and creation is the *effect*, not *a part* of those attributes. *They* are the *cause*, *this* in all its parts and modifications, whether material or discernible by our senses or not, is the *effect*. *They* constitute the one indivisible Jehovah, or self-subsisting God, who is necessarily from everlasting to everlasting, without variableness, or shadow of a turning. *This* subsists only as the result of his energies, and may therefore be altered, withdrawn or renewed at his pleasure. Though Credo terms this the *next* difficulty of Cantabrigiensis, it is in reality only an illustration of the preceding affirmation; shewing his reasons for suspecting that a resurrection in case of total death "is scarcely within the bounds of possibility;" viz. that the supposition appears to lead to absurd consequences. Here again I am complained of for referring to the creative power of God, instead of alleging proofs from nature. Now had I merely referred to creative power, without shewing that there was no absurdity in the doctrine of a complete resurrection of the same individuals in number, as in every other respect, by its sole energies, there would have been just ground for complaint. But though Credo has charged me with an argument *going to prove* an impossibility, and also with "cutting the knot," and yet "labouring," which two last accusations are not very compatible with each other;—he has not himself advanced a single argument even *going* to prove any one of his accusations. He complains that my answer is vague; yet according to his own account, it constantly applies to the point in view; viz. a resurrection by the power and will of the Creator alone.

Credo makes various complaints of my observations in proof that the resurrection of Christ is adapted to confirm and establish the doctrine of the resurrection of our race to a state of immortality; and particularly that some of my quotations are irrelevant, and others want evidence of my having justly applied them. Now the principal question here is, whether Christ, notwithstanding his various appearances in his former body, which surely was the most satisfactory, if not the only mode in which he could *manifest himself* to men remaining *in the flesh*, did not in reality come out of his sepulchre, and usually continue after his resurrection in a state of invisibility; or in which he could not when present be discerned by our eyes or any of our senses. For if Jesus rose to a state of invisibility, it is evident that his body must suddenly have sustained a greater and more inexplicable change than any to which our bodies are subjected in the course of nature, by the circumstance of his sudden invisibility alone; and if in this state he received life and consciousness in great perfection, the single event of his resurrection must have been more extraordinary, as being compounded of more miracles than will attend the similar resurrection of mankind after their bodies have been dissipated and rendered invisible by a process of nature.—I observe then 1st. That if he had come visibly out of the sepulchre his appearance would have been the chief object to attract the attention of the watchmen who were stationed at its entrance for the express purpose of securing his body. But though the appearance of an angel from heaven, a sight of which they could have no expectation, and his rolling away the stone from the sepulchre were distinctly observed by them, yet no intimation whatever is given of their seeing Jesus. He must therefore have been miraculously concealed from their view; for had they seen him, the mention of this sight would have formed the prominent feature in their narrative. 2.

The next direct proof of his change into a state of invisibility was presented to the two disciples, with whom he joined company in their way from Jerusalem to Emmaus ; from whose sight at supper, after an interesting intercourse for a considerable time, he disappeared. 3. The same evening "*the doors being shut*," he was found standing in the midst of the apostles, after such an inexplicable manner, that though they were previously convinced that he was *alive*, they now imagined that they saw only the spirit or apparition of a dead man. 4. He again appeared to them in precisely the same manner seven days afterwards, Thomas being present, and afforded him exactly those proofs of the reality of his person, which he had required in his apparent absence. 5. It is evident that he was not usually visible to his disciples during the interval between his resurrection and ascension, but that he occasionally resumed his former corporeal state, for the purpose of *manifesting himself to them*. To these occasional appearances the apostles constantly appealed as the evidences that he was really risen, and their narratives uniformly imply that though he was occasionally, he was not uniformly nor generally present in a visible form. Yet his appearing at the most suitable junctures, and discovering an acquaintance with what passed in his apparent absence, proved that he must have been invisibly or mentally present. 6. His ascension may justly be considered as a *gradual* representation of the change from this mortal state to a state of immortality ; his body which had just been represented to his disciples, in its usual state previous to his resurrection, diminishing in specific gravity as it ascended, till at length, probably both from its height and its tenuity, it disappeared from their view. 7. From this time forward he has remained in a state of invisibility, with only two recorded exceptions; viz. his appearance to Stephen to encourage this first Christian martyr in his dying moments, and to Saul in effecting his conversion to the Christian faith. 8. That there was a very great change effected in the body of Christ at his resurrection, from a corruptible to an incorruptible, from an animal to a spiritual state, as there will be of all his disciples, is the express doctrine of the Apostle Paul. (See Cor. xv. 31—53, particularly verses 42, 44 and 50.) Now the change from a dead, animal, corruptible body, to a living, spiritual, incorruptible one, being far greater and more inconceivable than any changes which can happen to material bodies in the course of nature, it is evident that the sameness of the renewed being could not depend on any sameness of materials in the composition of his body. It must depend wholly on the restoration of life and consciousness by that power from which all created existence originates. If therefore from the dead body of Jesus, an invisible, immortal person was produced, possessing the essentials of the same intelligent being who had previously lived in the common state of humanity ; we may safely confide in his assurance that our race in general will be restored to life in like manner, by the same power alone, after that the materials of which our present bodies are composed have been wholly dissipated and lost. The bodies of mankind in general are rendered invisible by the gradual dispersion of their particles; and we may conceive of the possibility of the same identical particles being collected together, so as to form a body composed of the very same materials. But how the material body could be suddenly rendered wholly invisible, and at the same time, the same life and consciousness imparted, which before were so intimately united with that body, are *two* most extraordinary facts of which we can find no analogy in nature. They are presented to us in evidence and illustration only of *one* of these events as applicable to our race in general ; viz. that after their material bodies have been lost by a process with which we are well acquainted, renewed life and consciousness shall be in like manner imparted. In proportion therefore as we are satisfied, that a man like ourselves is now existing in a state so entirely different from this in which we remain, as an earnest of our common destination, we may regard it not only as a direct proof, but a case in point strikingly illustrative of that event.

It is true, indeed, that according to the received ideas, concerning matter and spirit, these things must ap-

pear extremely mysterious; and the phrase *spiritual body*, may seem to express a contradiction. The disquisitions of Dr. Priestley have, however, thrown great light upon this subject; but as I conceive he has not carried his principles in their application to the doctrine of a resurrection to their full extent, I may on a future occasion be induced to trouble you with some additional remarks.

Yours very respectfully,
T. P.

P. S. In your copy of my former letter there is a typographical error (T. B. instead of T. P.) in the signature, which, however, I perceive, has not misled your correspondent Credo.

Sir,

HAVING before [p. 25,] stated my reasons for considering the letter of T. P. not to be an answer to the objections of Cantabrigiensis to the Christian's hope of a resurrection from the dead, according to my promise I now resume the subject with an intention of proving that the doctrine of the Resurrection can be so explained, as to be understood and believed.

Founded on his objections C. puts this question, "If the immortality of the soul wants support from scripture and the restoration of the same body involves in it a physical contradiction, how is the preservation of individual consciousness and the resurrection of the same man to be explained, understood or believed?" Now the difficulty appears to me, not to be in the doctrine itself, but in the manner in which Cantabrigiensis considers the doctrine to be taught, for he "laments that the scripture evidence is in favour of a system which holds man to be one and indivisible and wholly mortal;" and it is on this ground that is put his first objection, "That if man wholly dies a resurrection does not appear to be within the bounds of probability."

But scripture does not represent "Man to be one and indivisible:" for Jesus says, "Fear not them who kill the (*soma*, the fleshly, organized) body, but are not able to kill the (*psuxan*, the desire, sensual) mind, but rather fear him who is able to destroy both mind and body in the grave." Matt. x. 28. Peter speaks (2 Pet. i. 14,) of knowing that he must shortly "*put off*" his tabernacle; and Paul, that himself and all Christians knew that if their "earthly house of this tabernacle was dissolved," they had a building of God; hence, on this principle of consciousness, that their mind was inhabiting a tabernacle of clay, Christians were anxiously "desiring to be clothed upon" with their spiritual covering; for they well knew that whilst they were at home in the body, they were absent from the Lord. Corresponding with this view of the subject he writes, 1 Cor. xv. 37, "Thou sowest not that body that shall be;" 38, "But God giveth it a body as pleaseth him, and to every seed its own body." The scripture therefore does not hold man to be one and indivisible as regards the body and mind; but holds the mind to be the man, and the body to be his house, his tabernacle, his clothing. If therefore the whole body die, till it can be shewn that the mind also dies, a resurrection cannot be said to be improbable, but to such as know not the power of God, and have not heard of his promises, nor exercise their minds to discern his wonders in creation, and the reviviscence of all nature.

2. The next objection made by Cantabrigiensis is, that a creation is not a resurrection; and that if a new creation is made from myself, many such may be made. But if the mind is the man, the new clothing of that mind is only a new creation of the clothing, but a resurrection of the man. And should that mind be divided, then the man would not be raised.

3. C. next objects to the resurrection of Jesus, that it is not any evidence to us, because his body was not corrupted or destroyed, as ours will be; but this, like his former objection, falls to the ground, as it regards the resurrection of the dead taught by the apostles; for they no where teach the resurrection of the body as it now is, but expressly assert, "Flesh and blood cannot inherit the kingdom of God;" that the living body at the coming of Christ shall be changed, that this "corruptible must put on incorruption, and this mortal must put on immortality." We know that Jesus that was raised from the dead was the same Jesus as was crucified; not only he was con-

scious of it, but his disciples were also; but we also are assured that his flesh and blood could not inherit the kingdom of heaven. When he was changed, whether in the tomb or at the time of the ascension, is of no consequence; the objection of Cantabrigiensis ceases to have force, unless he can shew that the flesh and blood of the body of Jesus inherited the kingdom of God.

4. Though the hypothesis of Dr. Watts may be, in part, a supposition to avoid a difficulty, yet to me it does appear that part of that supposition has a very close analogy to the scriptures and what we know of nature. The language of the Doctor would certainly have been more correct had he said "*We* must ourselves rise at the last day for *us* to receive rewards and punishments," instead of saying "*our bodies must rise.*" If the Doctor errs in saying "there may be, perhaps, some *original fibres* of each human body," perhaps he does not err in the continuing sentence, "some *stamina vitæ* or *primæval seeds of life*, which may remain through all the stages of life, death and the grave." In the present state of things, as Dr. Watts says, "If there be any such constant and vital atoms, they are known to God only." Yet man may conjecture whilst he keeps within the bounds of natural and revealed evidence.

All nature makes known a distinction between body and life, whether it is in vegetable or animal union: as far as we know, and here man has extensive evidence, all life is a two-fold production; without the animating principle the ovum corrupts, with it life is the consequence: that whose origin is from two may be long combined together; but as it was at first united, it must necessarily have connected with it a possibility of separation; but in all living bodies we have something more, for we have a continual struggle between the energies of the vital principle and the tendency of matter to corruption; corporeality being preserved alone in existence by the energies of vitality. Nature itself does therefore demonstrate that man is not a one indivisible being as it regards body and mind; but that mind is the man, and the body is the organic instrument by which the mind obtains information and power to act.

Too many of the followers of Dr. Priestley, in the doctrine of the Materialism of the Mind, reason as though organization and mind were the same; but nothing can be more distinct: mind from infancy increases in knowledge and maturity to extreme old age, always feeling through the whole period accumulating evidence by memory of personal identity; whereas the whole of corporeal organization is so constantly passing away that though the man recollects the occurrences that have happened to him for more than a century past, it is probable that not one particle of the matter that constitutes his organization is of more than ten years' standing, and probably has not been one year a part of him. It is the confounding together the actor and the instrument that has confused this plain subject.

Be not alarmed, Sir, I am not going to revive the now exploded system of the pre-existence of the human mind, nor of its necessary immortality: neither to bring forward the spectres nor hobgoblins of past ages to terrify the nervous and alarm the fearful. With you, Sir, I believe that the beginning of life is the commencement, and that its earthly termination of existence is a stop to all consciousness till the great Creator has new clothed it with its etherial dress or habitation. In the mean time, I trust sufficient has been said to prove the scripture resurrection is not improbable or incredible; and that it is a resurrection of that which alone can be called the man, and that the resurrection of Jesus is and ought to be sufficient evidence for us to act upon the expectation of our own future resurrection.

If any of your correspondents wish to carry on this physiological research in connexion with scripture evidence and it meets your approbation to permit its continuance, it will give much pleasure to

CREDO.

Hackney, Feb. 5, 1816.

SIR,

THE following anecdote of a condemned criminal, extracted from a late publication, entitled, "Letters from a Gentleman in the North of Scotland," may not be unacceptable to your readers.

"Then the ministers of the town

went into the jail to give him ghostly advice, and endeavoured to bring him to a confession of his other sins, without which they told him he could not hope for redemption—for besides this murder, he was strongly suspected, &c. &c. * * * But when the ministers had said all that was customary concerning the merit of confession, he abruptly asked them, if either or all of them could pardon him in case he made a confession: and when they had answered 'No; not absolutely,' he said, 'You have told me, God can forgive me?' They said it was true. Then said he, 'As you cannot pardon me I have nothing to do with you, but will confess to him that can.'"

There are other curious matters related in the author's account of this extraordinary Highlander, but not of sufficient interest for your pages.

I remain, Sir,
Yours respectfully,
S. C.

London, Feb. 28, 1816.

Sir,

IT is well known that Mr. George Baring has lately resigned the vicarage of Winterbourne Stoke, Wilts, and seceded from the Church of England, and that several other clergymen of the same neighbourhood have also left the Establishment. But the grounds of their secession have not, I believe, been made public. I beg leave therefore to request of some one of your correspondents in the West an explanation of this curious piece of news. Have the seceders been actuated by love of *orthodoxy* or love of *heresy?*

NONCON.

Sir, *H——, Jan.* 18, 1816.

IN the second vol. of the "Annals of Philosophy," by Dr. Thomas Thomson, (p. 247,) the editor has reprinted from his "History of the Royal Society," a "Biographical Account of Sir Isaac Newton," and to that part of the Memoir which touches upon Sir Isaac's religious sentiments, has subjoined the following note (page 322).

"I have heard it affirmed by some of the self-constituted philosophers of the present day, that Sir Isaac Newton believed the Christian religion merely because he was born in a Christian country; that he never examined it; and that he left behind him a cart-load of papers on religious subjects, which Dr. Horsley examined and declared unfit for publication. These gentlemen do not perceive that their declarations are inconsistent with each other. Nobody who has ever read a page of Newton's works could believe that he could write a cart-load of papers on a subject which he never examined. Newton's religious opinions were not orthodox; for example, he did not believe in the Trinity. This gives us the reason why Horsley, the Champion of the Trinity, found Newton's papers unfit for publication. But it is much to be regretted that they have never seen the light."

In the regret expressed by the biographer, I presume all your readers will participate; and my reason for copying the note is a hope that, by being republished in your Miscellany it may meet the eye of some of your numerous readers, who may be able, through the same channel, to communicate information as to the existence and present situation of the papers in question. I am, Sir,

Your constant reader,
A. F.

Plymouth, Dec. 25, 1815.

Sir,

I HAVE lately had the pleasure of perusing a work which I suspect is not so much known as it deserves to be; nor do I recollect to have seen the name of its author amongst those of the champions of the proper unity and supremacy of God the Father, although he well deserves to have been placed in the very first rank of them. The copy I have before me is stated to have been published in the year 1815, and to be the fifth edition enlarged; from which circumstance, and from the rank of the author, and the style of the work, I presume it has moved chiefly in the very highest circles, where I cannot but hope and believe it has produced a strong effect, although at present we have seen no better proof of it than the facility with which the persecuting laws relative to Anti-Trinitarians were repealed in the last session of our parliament. Indeed the way in which Mr. Smith's bill was carried after the bishops had been assembled

to consider the expediency of it, and the very liberal views which are now generally entertained by the Lords of the Upper and the Gentlemen of the Lower House of Parliament, are convincing proofs that a very different manner of thinking prevails in the higher circles upon religious subjects than that which induced our wary ancestors to furnish religion with props and shores, which, while they are no support, are an enfeeblement and a disgrace to it.

The book to which I refer is called "An Illucidation of the Unity of God deduced from Scripture and Reason." It is dedicated to the Society of Unitarian Christians at Montrose, in North Britain, by James Gifford; who resided at Girton, in Cambridgeshire; and was, I am informed, a Lieutenant Colonel in the Line, and an intimate friend of Mr. Lindsey. The dedication is dated July 25, 1787. It is accompanied by a letter to the Archbishop of Canterbury; and the whole of the performance exhibits a deep research into the sacred volume, and serious inquiry into the meaning of its declarations, with an uncommon degree of firmness of manner, yet mildness of expression, a *fortiter in re* with a *suaviter in modo*, scarcely ever to be found united in a case of such incalculable importance. The work is published for Rowland Hunter, (late Johnson) St. Paul's Church Yard.

I am desirous of calling the attention of your readers to this very interesting work; and especially to an illustration of the Divine Unity, which I conceive, to many, will be new. After speaking of the grand unity of design which all nature exhibits, and which points our intellectual powers distinctly to a unity of the Divine Nature, he adds,

"God has taken care that we should have more reasons than one to believe that all things were formed by one Great Mind, that all are the effects of the same Great Cause; and I think he has interwoven the truth of his Unity in our very nature, if we would attend to its operations. I shall endeavour to give proof of this by a familiar instance; but I beg leave to introduce it rather as an accessory circumstance than as a fundamental argument.

"Whenever a multiplicity of objects are presented to the mind, we find it necessary, in order to contemplate with any accuracy, to confine ourselves to one and drop all the rest. A consequence ever unavoidable while the *thinking principle* is closely engaged. And hence it happens, that the *Unity of God* forces itself upon us in the act of devotion, from the *indivisibility of thought*. For we may observe that, when we address ourselves intently in prayer, we find it impossible to fix our meditation absolutely on more than *one object of worship* at the same moment. All others are neglected in the instant, and cannot enter the mind without confusing and dissipating the attention. This alone plainly shews, that the mental faculties are not calculated to attend fixedly to more than *one object*. We may indeed associate *three or more* different things or persons in idea, and then consider them in one *collective* view, but this does not destroy their *individuality*, and when we would contemplate any one of these objects with precision we must dismiss the combination. Or we may blend three or more distinct things or subjects together in idea, and then consider them in the aggregate as one; but, besides that this is the mere work of the imagination, it would be held both dissatisfactory and dangerous with respect to the Trinity: because we are expressly enjoined in our present received doctrines *to preserve the distinction of the three persons*, and acknowledge them to be, not only *separate* but also *equal* objects of prayer and thanksgiving. Notwithstanding this in the solemn acts of devotion, the mind betrays an *election* for the one or the other; and this preference, we find, is generally given to *God the Father Almighty* himself, and every other object is excluded from the mind at the time. For *He* incessantly rises in the collected soul, and fills it. Thus the great truth of *the unity of the Deity* seems to have been implanted by him in our nature; and the mind of man, with which it is in perfect concord, in its most serious and attentive moments, is necessarily led to acknowledge it.* In praying to or glorifying

* Notwithstanding the polytheism of the Heathen, it is certain from their own writings and monuments, that the belief of a *Supreme God* naturally prevailed among

the *Trinity in their turns*, we still give the *precedence to the Father*, but by a positive distinction in their persons, and in our worship, we unavoidably destroy the very notion of *one only God*, and, as I apprehend, overthrow the great basis of revealed religion.

"What will naturally follow from these observations is this: that, as the indivisibility of thought will not permit us to pray fixedly to more than one object at the same time, *for the very attempt to divide the attention confuses it;* therefore we are compelled, if we hold to the Athanasian system, to invoke and worship the three persons in a separate manner, as we find is done in the Litany and in many of the Collects. Thus when we worship *the Father*, we adore a person *different from the Son and the Holy Ghost;* and when we worship THESE, we adore *two persons different from the Father and from each other.* For, howsoever they may be connected, their *persons* are to be preserved distinctly in the mind, and their worship of course to be distinct also.

"Now, under these circumstances, it appears impossible, from the very nature of thought, to free ourselves from the idea of their being *three distinct Gods.* For since we cannot divide our attention, which if we could would be the highest disrespect to the *person* meant to be adored, it must be always *changed with the object* of our worship; and then it inevitably follows, that every other must be neglected at the time; and these are exactly the consequences with all polytheism whatsoever; from which therefore I humbly apprehend it is extremely difficult to distinguish the present system. But, on the other hand, if we *blend the three persons together*, and consider them *as one and the same intelligent being*, then the Athanasian hypothesis is destroyed, and any distinct or discriminating worship appears totally superfluous and contradictory." I am, Sir,

Yours,

J. W.

P.S. Since writing the above, I have little doubt that the former editions of this work were of the size of a pretty large pamphlet, and that the present edition was published after Mr. G's. death, by his son, a gentleman also in his Majesty's service, enlarged into an octavo volume by numerous valuable notes, and other additions. Mr. Gifford had three sons, two in the army, the other in the navy.

New Jury Court of Scotland.

ON Monday, the 22d instant, the New Jury Court met for the first time.

The Right Hon. William Adam, Lord Chief Commissioner; Allan Maconochie, Lord Meadowbank; and David Monypenny, Lord Pitmilly, the two other Commissioners, being assembled; and the names of the thirty-six Jurymen returned to try the issues, being called over, and having answered to their names, the Lord Chief Commisioner opened the business of the Court in a speech to the following effect:—

MY LORDS—Before we proceed to the cause appointed for trial this day, I wish to say a few words to the Court. I believe I am justified, according to immemorial precedent, as a newly appointed presiding Judge of a supreme tribunal in this country, in addressing the Court. This has been the uniform practice of all Presidents on their appointment.

I believe I am justified in this Court which is to administer justice by a jury, as in the Criminal Courts of this country, according to the practice of those courts on their circuits, in saying something to you, Gentlemen of the Jury, upon your being assembled here; and I think I should not be justified at the opening of this new court for the first time, if I did not state what has occurred to me on this occasion; exhibiting a new and an important feature in the judicial system of Scotland.

It may not be unfit, recent as it is since the Act of Parliament passed creating this court, shortly to retrace the circumstances which have given rise to the institution of this tribunal.

In the year 1808, an Act of Parliament passed for improving the judicatures of this country. It empowered and required that his Majesty

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them, and was sometimes openly testified. See Acts xvii. 22, 23. Most of them, indeed, conceived that *he* was too great or too far removed to attend to men or their supplications. We are obliged to revelation for the complete cure of this most discouraging apprehension.

should appoint commissioners to examine into that grave and weighty subject, and to report to the King and the two Houses of Parliament. Among other things, the commissioners were to be called upon by the Act of Parliament to inquire into the fitness of introducing trial by jury in civil causes into the Scotch judicial establishment. In the month of May, 1810, the commissioners reported on that subject, stating, that if care was taken "that no alteration of our municipal law was made by such institution, the enabling the Court of Session to direct issues of fact to be tried by jury, might afford a safe foundation on which important experiments might be made."

This Report lay untouched for several years. But in the interval between making this Report in May, 1810, and the close of the session of Parliament, 1814, many cases had occurred in the House of Lords, moving entirely on matter of fact, accompanied with long printed proofs, calling upon the Supreme Court of Appeal, which should only be required to decide matters of law, to perform a duty not properly belonging to it, by deciding cases resting upon intricate, difficult, and ill-proved facts. This created observation in the House of Lords, out of which the statute grew, under which this Court sits, and from which it derives its authority and constitution.

It is to be observed then, that the great distinguishing feature of this tribunal is, that it is the first duty of its Judges so to act, as not to disturb in any respect that ancient and admirable system of the municipal law of Scotland, handed down to us by our ancestors, and secured to us by the Act of Union, constituting, as it were, a charter for the preservation of the jurisprudential system of Scotland.

It shall be my peculiar care, as it is my duty, to walk in this course; and however I may distrust my own ability, I feel assured I shall be able to do it with the assistance of your Lordships.

The object then, of the law under which we sit, is to receive and try issues directed by the decisions of the Court of Session, wherein matters of fact are to be proved by the intervention of a jury.

This institution has been long used for this purpose in all the countries which speak the language we speak. It is of a tradition so high that nothing is known of its origin. It is of a perfection so great for its object and purpose, that it has remained in unabated vigour and purity from its commencement to the present time.

It is the character of all other institutions for the investigation of facts to have become inadequate to their end. It is the character of this mixed tribunal, where a jury decide on the facts under the direction of a court, to have preserved its original perfection unabated. These extraordinary and important features of durability and perfection seem to arise out of causes which it may not be unfit to state upon the occasion of introducing it into the administration of civil justice in Scotland. They are the natural results of its modes of acting.

It is to be observed, first, that it can only proceed by settling of a clear distinct issue to be tried. The advantage of this is manifest, it obliges the directing Court to compel the parties to precision, and relieves the cause at the commencement of litigation from all dispute as to what the questions are between the parties. It enables the proof to be made clearly as applicable to those questions.

It requires no more enlarged statement to enforce the advantages of this effect of the trial by jury.

Secondly. It adds a *casual* to a *permanent* tribunal; and, by their acting and re-acting on each other, the natural qualifications of both are improved, and their defects amended.

The great feature of the casual part of the tribunal, *The Jury*, is its being constituted and assembled, in a manner (as far as human wisdom can accomplish any end) to secure impartiality and perfect indifference in the causes to be tried by it.

It is chosen from among the people at large, according to a certain qualification, insuring the education and understanding necessary for the duty. A certain number are returned, greater than the number required to try, as you thirty-six Gentlemen are now returned here, to try the appointed issues. The return is made by the sheriff, a magistrate of high rank, unacquainted with, and uninterested in the parties, having no connexion with them; and when returned, the twelve

jurors to try the cause are selected by ballot, their names being to be drawn by a sworn officer of the court, from the box into which they are put fairly, under the sanction of a solemn obligation.

This is doing all that human contrivance can accomplish towards the attaining a tribunal free from all prepossession.

But the grand and important feature of this tribunal for the examination of fact, is, *3dly, Publicity*, or the public and open manner in which its business is conducted.

Every thing is transacted with open doors—every thing, from the commencement of the trial to its close, except when the Jury retire for deliberation, is done before an inquisitive and observing public, who, hearing the evidence, form their judgments of the correctness of the Court and Jury in drawing their conclusions—so that they are secured by the responsibility of character, thus openly exposed to criticism, to form a correct and honest opinion in every case. This is aided by the constant presence of an enlightened Bar, whose learning and talents and practice in judicial concerns, are thus made subservient to the ends of substantial justice. In this way, and before such an audience, the case is sifted to the very bottom, and every part of the tribunal is always subject to the most rigid observation, and so called to the most correct attention to do justice.

This important feature of jury trial is remarkable for its happy influence on all those who administer to justice through the medium of that institution.

First. As to its influence on the witnesses. By public examination they are open to the observation of the tribunal who is to judge of their testimony, and of the value to be ascribed to it—as it respects their demeanour, their capacity and intelligence and the manner of testifying. Every witness in an open court, risks his character with the public and with his neighbours, and is kept correct by that influence. The witnesses are fully examined by counsel in chief, then cross-examined by adverse counsel; and, lastly, subject to the examination of the Jury and the Bench. By being examined before a supreme tribunal, the influence of judicial authority has its effect in producing correctness of deportment, and his evidence being submitted to the judgment of his fellow-subjects, *the jury*, he must have that circumspect attention to truth which such a situation naturally creates. Besides, in case of prevarication, the authority of a court, with sufficient power to commit, is held over him, to have an instantaneous operation.

Secondly. The effect of *publicity* is equally important in regard to the jury.

Their exposure to public view and observation, secures, in that respectable body, the *casual tribunal*, that steady attention, which is not only essential to the appearance, but to the reality of justice; and it is not unimportant to remark, that this solemnity of conduct reflects again on the surrounding audience, and secures in those who compose it, the same attention and decorum when they come to be jurymen.

The justice which they do, as I have already observed, is the subject of consideration by as many as the court will admit; the report of those present at a trial goes forth to the public at large, and the verdicts of jurymen are secured to be just, by the certainty that they must undergo the scrutiny of the whole extended and watchful community.

The evidence of which they have to judge is, owing to this publicity, and to the formation of the court, governed by rules which are calculated to exclude falsehood, and to secure the testimony of truth.

The introduction of a well-regulated law of evidence is a most important result of trial by jury. In order to exclude all evidence from the hearing of the jury, which, from its nature, may be false, and make an undue impression, the judges are called upon publicly to decide upon the admissibility of witnesses, and of questions, upon all objects of competency, as contradistinguished from those of credibility. This they do publicly upon the argument of counsel; and, here again, the subject is secured in a due and certain administration of justice in matter of fact.

This is a result only attainable by this institution, where there is authority and learning to decide, and a cause for decision. It is this which

leads to the exclusion of hearsay, and of all those circumstances in proof where the fact may be false and yet the witness be correctly honest, as well as to all the exclusions of testimony arising out of the various modifications of interest or concern in the cause, or in the question or connexion with the parties.

Thirdly. As to the Bar, this institution will have its just and beneficial influence.

When I refer to that most respectable body, the Bar of Scotland, I may safely and justly enlarge upon their great learning, their integrity, their eloquence, and other high attainments; and above all, I can rely on the most rigid honour and pure correctness of their practice in their profession. Yet, great as the learning and eloquence is which they bring into the hitherto ordinary practice of their profession, the public and immediate efforts which they will have to make in this tribunal, cannot fail to afford a new scene for their eloquence.

In guiding the course of justice, the Judges will derive assistance from counsel, while the system of jury trial will give new occasions to the Bar of Scotland for acute and masterly discussion, by watching and seizing circumstances and emergencies as they arise, as well as by previously preparing themselves upon the important features of the case; and thus these new opportunities for the display of conduct and address, by training them to a mode of exertion to which they have not been accustomed, will give new scope and enlargement to their professional talents, and render them still more useful ministers of justice in all the branches of their practice.

Fourthly. But, above all, *this publicity* is important, in relation to the Judges who preside—in regulating and preserving correct what I have called the *permanent* part of the tribunal. This happy composition in judicature, when the functions are publicly and openly discharged, invigorates all the good qualities of the judicial character of the permanent Judge, and corrects all the defects to which the judicial character is prone.

On the Bench we must call to aid, temper, forbearance, attention, circumspection, a firmness in forming opinions, a readiness in re-considering them, no pertinacious adherence to first thoughts, and yet a decision calculated to enforce well-considered views,—and above all, in this seat, where justice is to be distributed within a period to be measured by the strength of man, dispatch must combine with deliberation, readiness of thought with correctness of opinion.

Our duties as Judges are to be performed before a judicious public, deeply interested in the justice which is to be dispensed, and before a critical and enlightened bar, ready to disseminate with freedom, as they ought, their opinions of our errors, but equally ready to do justice to our motives, and to bestow the just reward of praise when we are right and correct.

The error to which a court, composed of a single judge, is liable, is perhaps an over-weening self-willedness: this is corrected by the discharge of the function publicly with the aid of a jury. The necessity of attending to every point for their information—a necessary compliance with those modes of conduct which such interchange of thought as this tribunal requires, and the necessity of the judge weighing well what he is publicly to impart to others, under the controuling effect of their having to decide on the spot on the correctness of his views, secures against such self-willedness.

The error into which the Judges of a Court composed of several is apt to fall is carelessness. Trusting to the efforts of his fellow Judges, the public effort and the duty to impart all that passes, and all his views of it to others on the spot, and at the moment, proves a sure antidote to this propensity in the judges of a tribunal of several.

Thus it may be said that the well-doing of the permanent tribunal is secured, and the administration of justice in matters of fact (that extensive and ever-varying source of litigation) is better regulated by this contrivance of trial by jury, than by any that the wit of man has ever yet devised.

Such are the leading features of this institution, which we are now to try in this country, as an experiment, and as I have said in the outset, always anxiously attending to this, that it is

not to interfere with any fixed rule, or with any part of the system of the municipal law of Scotland, and that we are only to try such issues as the Divisions of the Court of Session shall think it right in their discretion to send here: these, it may be material to observe, will be of three sorts:—

1st. Cases where the issue may comprise both the injury and recompence or damages.

2nd. Cases in which the Court of Session, or Lord Ordinary, having decided as to the injury, refer the damages to be assessed by a jury.

3rd. Cases where the Court of Session, or Lord Ordinary, wishes for information by the verdict of a jury to inform its understanding, so as to enable it to pronounce a judgment upon the law.

The case about to be tried is of the description last mentioned.

But in that, and in all cases, it will be easy to clear away difficulties.

In the first place, allow me to observe, more particularly addressing myself to you, gentlemen, who are assembled to serve on this jury, that our inquiries here are not into hidden and occult acts of crime, where the discovery of truth may often be involved in intricacy and difficulty, and in doubtful testimony, by the very nature of the acts. But we shall have to do here with the open acts and transactions of men in the ordinary affairs of life and intercourses of the world. In such transactions, when examined into in open Court, seeing and judging of the witnesses, as I have described their examinations to be conducted, with all the fences against the admitting falsehood, and all the securities for obtaining truth, which a well-regulated law of evidence affords; with a tribunal judging from their own just and honest impressions, uncontaminated by intercourse or extraneous impressions, and only influenced by the detailed, explained, and fully delivered opinion of the presiding Judge, he being alike removed from undue impressions; there is nothing likely to happen but an easy solution by a general verdict. But when there does occur prevarication, or contradictory testimony, that worldly sense and intercourse with mankind which those composing Juries possess, and which affords, perhaps, a better power of extrication than the learning of more retired men, will never fail to guide you: while the court has it in its power, according to the nature of the case, to relieve all difficulties, by directing a special verdict, or even a verdict specially, finding the evidence as given, and returning it to the Directing Tribunal; so that that court from which the issue comes will always attain, what it wants, the best possible information of the fact on which to ground its judgment.

The case for trial will soon afford a practical instance of what I here state; and I trust by its event it will shew, though, from the great number of witnesses, it must be long, that in less than twelve hours we shall accomplish, to satisfaction, that which would not have been attained, in the ordinary course, in twelve months—that we shall, by our labour of twelve hours, put an end to all litigation; while the other course would, at the end of twelve months, only give a commencement to litigation, with a power to a litigious spirit to continue it for years to come.

If this experiment is successful, and I augur sanguinely of it, although, as in all experiments, failure may be expected at first, there will be attained for this country the great objects of justice, viz. certainty, satisfaction, dispatch, and cheapness; and with this I might conclude, but I cannot refrain from observing, before I close my address to you, that I augur success to the experiment most peculiarly, and with most certain hope, when I consider that the casual tribunal, as I have denominated the Jury, is to be derived from the body of the people of Scotland, distinguished for good education, for a most correct morality, for a love of justice, for extended information, and for a pure religious persuasion.

I trust and hope with unfeigned anxiety, that I may be able in my person to bring to the aid of this most important experiment, the qualities requisite to its success. But when I reflect that though I have, during all my professional life, been accustomed to courts thus administering justice, that I have never yet dispensed it—that, from being a critic on the acts of others in that awful station, I am now myself to be the subject of observation and remark, I cannot but be full of anxiety and ap-

prehension, in having the interests and property of my fellow-subjects submitted to my untried judicial faculties.

In this situation, new to me, and new in the judicial jurisprudence of Scotland, I derive comfort when I look to my learned brethren on each side of me, who add to learning and a knowledge of mankind, high faculties and practice sanctioned by the opinion of an approving public in the dispensation of justice.

When I look before me to the bar, I derive comfort from the certainty that I am to be enlightened in the seat of justice by their learning and their eloquence, and that I am sure to receive comfort from their urbanity, and from the mildness of their judgments on my first exertions.

When I look to the Jury now assembled, and the succession of such a class of men to discharge this duty, there again I derive comfort, and feel convinced that their anxiety to do justice, and their steady attention to every case, will secure against any bad effects from my want of experience or incapacity.

If I should prove at all a serviceable instrument in giving success to this important measure of justice, while I live I shall enjoy the comforting reflection that my early education in Scotland, and my habits, have preserved unabated through life my devoted attachments to its interests and its people, and made the high station to which I have been graciously advanced an object of my most ardent desire. I will conclude, therefore, with the anxious hope, that it may be inscribed with truth upon my tomb, that the experiment has proved successful, and that I have not been useless in the accomplishment of this mighty benefit to my native land.

Sir, *Feb.* 21, 1816.

As a truly honourable mind will not hastily impeach the integrity of another's motives, more especially in matters of opinion, I cannot help suspecting that those strenuous supporters of the Church of England, who have recently assailed Unitarians with so many *charges* of *disingenuousness* and *misrepresentation*, are conscious of that very *obliquity* in their own conduct, which they so earnestly labour to affix on their opponents. But, as the same motives cannot actuate minds of a different compass, or expansion, it is scarcely justifiable in such persons to attribute to others those principles of action, which, in similar circumstances, they would not have hesitated to adopt. The selfish hypocrite is rarely able to comprehend the grasp of truly generous and enlightened minds. The man of honour should not be reduced to the same level with the sycophant. And such as conscientiously resign preferments or prospects in an opulent establishment, rather than forfeit their integrity, cannot be fairly estimated by the aspiring pluralist, who defers implicitly to his superiors, both in Church and State.

I am led to these reflections, by the virulent and illiberal censures, which have been of late so often cast on the judicious and truly scriptural *revisions* of Watts's Hymns and Moral Songs for Children, and Melmoth's Great Importance of a Religious Life; as if such revisions had been actually "palmed upon the public," as the genuine works of the original writers, without any notice of the alterations whatsoever. Yet nothing can be fairer than the conduct of the editors, in their respective prefaces, by which all idea of deception or concealment is removed. The revision of Dr. Watts's Hymns avowedly proceeded from a lady, who "considering them defective, or rather erroneous, in some particular doctrines and phrases, judged it expedient to make many alterations in both respects, in adapting them to the instruction of her own children; and afterwards for the better accommodation of others in the same sentiment, and for the further early advancement of religious truth committed her useful labours to the press." Nor was the Editor of the Great Importance less "studious to avoid involving the original author in any responsibility for the omissions of doctrines originally adopted by him, or clandestinely ingrafting his own alterations on the labours of another; earnestly hoping that no just cause of offence could be taken, by the most tenacious theologian, for the simple omission of occasional language or sentiments, thought to be derogatory from the genuine sense of the gospel of Christ, and distant from its true and even tenor." In conformity, there-

fore, to these statements, and in compliance with a more correct interpretation of the Bible, all ascriptions of praise and thanksgiving are confined to the one only living and true God; and all expressions omitted which gave countenance to the common though erroneous notions of "the sacrifice of Christ as a satisfaction to divine justice;" "the eternity of hell-fire as a place of future torment," and "the all-pervading influence of the devil."

Such, Sir, were the candid and honourable proceedings which have been so vehemently arraigned. Such are the alterations which, alarming the prejudices of a narrow and petulant high-churchman, conscious of his own disingenuousness, as accessory to a secret and altogether unwarranted suppression, in the garb of a British Critic, or under the disguise of a Plain-Dealer, has been so idly and slanderously assailed. But it is in vain that facts have been distorted, and conjecture substituted for proof. In vain has Mr. Nares or Mr. Norris impeached the integrity of the Revisers' motives, where all idea of deception or concealment has been so clearly and unequivocally disavowed. And, in the face of this undeniable fact, it required no common effrontery, in a Parochial Vicar, in his "Remarks on Mr. Belsham's Letters to the Bishop of London," (pp. 11—13,) resting on their authority for his statements, to renew the slanderous and unfounded charge.

The judicious conduct of the Revisers as advocates for the supreme authority of the scriptures, correctly interpreted, in all matters of religion, was not less worthy of their benevolent design, of rendering these deservedly admired works, as unexceptionable in doctrine and language, as for inculcating moral virtues and Christian piety, they have long been universally approved. For how, let me ask this *new assailant*, has "the beautiful composition or Christian piety of Dr. Watts's Hymns," evaporated, or "the utility of Mr. Melmoth's Tract, for calling the attention of young minds to the observance of Christian morals, or to the knowledge of doctrines peculiarly Christian," been affected by their revision? Whilst they pretend not "to inculcate ALL the principles of the original writers," what moral precept, what truly scriptural doctrine, has been, in either case, withdrawn? That "they are cleared of all doctrines peculiarly Christian," is an assertion as false as it is foul; unless the Vicar is prepared to shew that Christianity comprises no peculiar doctrines, when the Deity and atonement of its founder, the eternity of hell-torments, and the devil, are withdrawn. In rejecting all such unwarranted interpretations of detached or highly figurative passages, and in recurring to the uniform and consistent testimony of scripture to the divine wisdom and benevolence, the editors have essentially contributed to "the advancement of religious truth." And their little works may be safely put into the hands of children or reflecting persons without the fear of exciting those erroneous views of the dispensations of providence, which are calculated only to terrify or disgust. How can they be deemed "mutilated and imperfect," where every deficiency is so well supplied; where the genuine simplicity of the gospel is restored by the removal of excrescences which tend only to vitiate and deform? So far from being "*marred*," they are *meliorated* both in sentiment and language; so far from being "*despoiled*," they are adjusted to the *legitimate standard, scripture*; and instead of being "*eviscerated*," are lawfully *cleansed* from the *gangrene* which assails the vitals of the Christian scheme.

When the "real purpose" is so explicitly avowed, and the design so judiciously executed, where does the Parochial Vicar find any traces of "that ingenious management, or that imposing artifice," which he so uncharitably ventures to impute? How is this "method of conveying instruction and persuasion inconsistent with what is generally understood by the terms, fair and honourable?" And with what propriety can this common and most useful practice of revising books of instruction, be so vehemently censured by the clergy of the Church of England, whose boasted scheme is nothing more than the religion of Rome "marred, despoiled and eviscerated;" whose Liturgy is no better than a Mass Book altered and revised?

But, Sir, as the whole merit of these improved works is strictly due

to the editors, who alone were concerned in the publication; upon what principle are Unitarians, who, as a body, were never called upon to sanction them, involved in the imputed blame? Would it be right to involve the numerous adherents of the Church of England, in the censure which may justly be attached to these unfounded charges, or to any other instances of misrepresentation or suppression, which individuals have practised in its support? Indiscriminate censure is at once illiberal and unjust; it cannot advance the cause of public reformation, or deter from the most mischievous pursuits. But in the present instance the censure is unfounded, and the Revisers entitled to unqualified approbation for their truly benevolent design. With as little reason has the Improved Version of the New Testament been involved in this unwarranted attack, as it is certainly founded on the basis of Archbishop Newcome's Translation, without involving that prelate in any responsibility for the numerous variations from his text.

On the whole, Sir, these censures could only have proceeded from persons determined to find fault; from men, resembling a certain high-church dignitary, who having vented his wrath against the new edition of the Great Importance, on the mere perusal of the preface, arraigned the conduct of the editor, as if his purpose had been studiously concealed. Want of candour and ingenuousness has prevailed through the whole of these pitiful attacks: unqualified assertions, remote from truth and probability, have supplied the place of evidence, whilst the most pure and disinterested motives have been "scandalously and industriously maligned." Can such unwarranted proceedings have emanated from correct and honourable minds? Are they calculated to support the credit of the Church of England, or consistent with the diffusive benevolence of the gospel, which inculcates charity and good-will to all? Do they not rather savour of those narrow prejudices, which to the destruction of every liberal principle and feeling, have too often marked the conduct of established churches, in their hostility to the claims of private judgment, and the free investigation of religious truth?

DETECTOR.

The Holy Alliance.

(See pp. 113, 114.)

A curious circumstance relating to the *Holy Alliance* lately made between the Emperors of Russia and Austria, and the King of Prussia, has come to our knowledge through so respectable a channel, that we conceive it deserving of being communicated to our readers.

In 1815, a Madame la Gridner was at Paris, whither she arrived from Riga, her native country, invited there, as is generally understood, by the Emperor Alexander, who had previously known and consulted her.

The Prophetess Gridner, who, like all the inspired persons of this class, is not devoid of talent, and particularly possessed of the sublime and obscure jargon of mystical rites, trusting to feeble minds, reasons about every thing, discusses facts tolerably well, supports her opinions by religion, and frequently interrupting her conversation to implore, by a fervent prayer, the rays of a divine Spirit, terminates by an emphatic prophecy developing some confused but brilliant idea, together with certain consequences which she foretells, as an infallible and almost divine solution of the conversation that had been agitated.

La Gridner arrived and established herself in a large hotel in Paris, prepared for her, which was furnished after her own fashion; that is, when one had traversed a suit of five or six apartments, where nothing but the bare walls were to be seen, and even no lights in the evening, one arrived at a large inner room, the whole furniture of which consisted of a few rush-bottomed chairs and a pallett, on which she was always reclined. It was on this throne or tripod, from which she never descended, that she ushered forth her mystical reveries and pronounced her oracles.

The Emperor Alexander was known to go almost every evening to the rendezvous of that Sybil, and here it was that the three Sovereigns, authors of the *Sainte Alliance*, discussed their projects, &c. as well as their interests and line of political conduct; and it is well understood that, under the dictates of the said Sybil, the treaty in question was drawn up and signed, without the intervention of any one of their respective ministers.

Whatever the ulterior object of this Convention may be, certain it is, that it is intended as a strong league, made in the name of God, against *liberal opinions.* How truly does this remind us of the Sovereigns of the thirteenth century!!!—*M. Chron., Feb.* 19.

Bromley, Jan. 2, 1816.

SIR,

PERHAPS few of your readers are aware that under the sanction of the Yearly Meeting of Friends, Committees are from time to time appointed, to inspect periodical works as they come out, that any remarks concerning their principles or practices which require it, may be promptly noticed, and *their testimonies be supported.* The late *Joseph Gurney Bevan,* of Newington, was one of those appointed to have the theological superintendance of your Journal, so far as it might relate to *the concerns of Friends.* In the latter part of his life he was much disabled from writing or reading by a complaint in his eyes. I believe the last article from his pen, sent to your Work, was signed Breviloquus: it is inserted Vol. V. p. 647. I do not know who has been nominated in his room, but suppose such Committees of the Meeting for Sufferings are still appointed, although several articles which seemed loudly to call for replies, not being noticed, I have thought whether the members of these Committees are not become more fastidious than their predecessors, and wave giving any replies to anonymous writers.

Should this have been the reason why a paper signed "An Inquirer," in your last Vol. p. 546, has been passed over in silence, I would obviate that objection by the inclosed letter, which was sent to the Meeting, by which I was excommunicated. If you think fit to insert it, some member of the Society, if not of that Meeting, may feel the propriety, *when thus publicly called upon,* to attempt an explanation of the "apparent inconsistencies and contradictions," which your correspondent has pointed out. As to my letter, it was not even allowed to be read in the Meeting, and has not procured me any information how it is thought the Epistle for 1810, and the ostensible grounds on which I was excommunicated, can be reconciled with the Epistle of the last Yearly Meeting. I am,

Very respectfully,
Your sincere friend,
THOMAS FOSTER.

To Ratcliff Monthly Meeting, to be held 10th Mo. 19th, 1815.

DEAR FRIENDS,

Having incurred your censure for "calling in question" certain doctrines "professed by the Yearly Meeting, in its Epistle for 1810," and being now able with much sincerity to avow my cordial approbation of those which its Epistle for the present year contains *upon the same subjects,* I hope expressing the same to you will not be deemed an improper exercise of my Christian liberty, or give you just cause for dissatisfaction. How this Epistle can be reconciled to the former, I know not, but *this* I beg leave to refer to you, as being well worthy your consideration.

On hearing the latter epistle read in the Quarterly Meeting, I was forcibly struck with the soundness, clearness, and scriptural simplicity of its language, compared with that of the former, upon every point of doctrine on which erroneous opinions are imputed to me by your records, and that without feeling conscious of any change in my sentiments.

My attention was again drawn to this Epistle, as the latest and most authentic exposition of the doctrines of the Society, by the delivery of a copy to me, by one of your members appointed to distribute those Epistles. Since this time I have carefully examined its contents, and in the respective situation in which we stand to each other, as *fellow-christians,* and children of the same benevolent Parent of the Universe, even "THE GOD *and* FATHER *of our Lord Jesus Christ,*" I feel that I owe it to you, before I close this letter, briefly to call your serious attention to those parts of the last Yearly Meeting Epistle to which I have alluded. In doing this I shall annex a few words to mark more plainly how I understand the Epistle, always distinguishing them from the text. It begins thus:

"In offering you this salutation of our love, we believe it right to acknowledge our thankfulness to THE AUTHOR OF ALL GOOD, that we have been permitted to meet together. We have had again to rejoice in a sense of the goodness of Him ["the Author of all good"] who, by his presence, owned us in times past——we have felt the consoling assurance that the Divine Power [of Him who is omnipresent, and whose mercies are over all his works] is both ancient and new." That is, I presume more properly, *is unchangeable.* "It is from this holy source ["of all good"] that every enjoyment," says this Epistle,

"both spiritual and temporal, flows; it is to THE LORD ALMIGHTY that *we are indebted* for *the blessing of existence*, for *the means of redemption*, and for *that lively hope of immortality* which comes *by Jesus Christ*.

This is *much more* than merely "*calling in question* the omnipotence of Jesus Christ." It is expressly to attribute *omnipotent power* and *boundless goodness* to *another being*, even to "THE LORD ALMIGHTY," the ever-living and unchangeable God; and to describe Jesus Christ as the medium by whom the "lively hope" of the greatest of these blessings, was made known to mankind through the gospel.

If we are "*indebted* to THE LORD ALMIGHTY"—the giver of every good, and of every perfect gift, "for the blessing of existence," as this Epistle asserts, surely He "endowed us by nature," with those "talents—however great," by which we are distinguished from every other order of beings in this sublunary world. "To his service, then dear friends," adds the Epistle, "in obedience to the manifestation of his power [which is fresh every morning, for the earth is full of his goodness] *let us offer our talents*; to the glory of his great and excellent name, *let us devote our strength* and *the residue of our days*."

As to "*the propriety*," and *the duty* of "*secret supplication*," and *to whom* it should *be addressed*, this Epistle is *equally explicit* and *scriptural*. After recommending the youth "to allot a portion of each day to read and *meditate* upon the sacred volume [the Scriptures] *in private*," this exhortation is added: "In these seasons of retirement, seek for ability to enter into a close examination of your own hearts; and as you may be enabled, *secretly* pray to THE ALMIGHTY for preservation from the temptations with which you are encompassed." Again. "Let their example," that of some friends lately deceased, "encourage you *to offer all your natural powers*, and *every intellectual attainment*, to the service of the *same Lord*, and patiently to persevere in a course of unremitting obedience to *the Divine Will*." If we pray then "with the spirit, and with *the understanding also*," whether openly or in secret, surely it should be offered *only* to *the same Lord*—THE ALMIGHTY," as this Epistle enjoins, and not ever to *Jesus* "whom he [God] *hath made—both Lord and Christ*." Acts ii. 36.

The Epistle concludes thus: "Let us ever remember, that if we obey the Divine commandments, we shall do all *to the glory of God*; we shall *always acknowledge*, that it is of his mercy, if we ever become partakers of the unspeakable privilege of the true disciples of Him ['the Lord Jesus'] who 'died for all, that they that live should not henceforth live unto themselves, but unto him *who died for them*, and *rose again*.'" 2 Cor. v. 15.

From this passage I understand, that in the judgment of the compilers of this Epistle, we cannot become "*true disciples*" of "*the Lord Jesus*," whom God raised from the dead, without being "always" ready to "acknowledge," that we owe "*the unspeakable privilege*" to "THE MERCY OF GOD," *the Original Source* and *proper Author* of all the blessings conferred on mankind by Jesus Christ, and by the gospel which he preached. I congratulate you and the Society on so speedy a *return* to the common language of our ancestors, and to that "form of sound words" which is to be found in the scriptures of truth, and remain your sincere well-wishing friend,

THOMAS FOSTER.

London, Feb. 25, 1816.

SIR,

I OBSERVE that Unitarian places of worship are rising up in different parts of the kingdom, and that appeals are frequently made on behalf of them to the liberality of the public. It is difficult however for an individual like myself to ascertain the merits of the respective cases, and though it would be painful to refuse my quota of contribution, it is unpleasant to subscribe without a full conviction of the serviceableness of a subscription. I have heard of a recent case where monies were collected for fitting up an Unitarian Chapel, and a considerable sum expended upon a building held on a short lease and subject to a charge of ground-rent which no small congregation can long pay.

Permit me to suggest then the expediency of every application of this kind being first submitted to a body of competent judges, say the *Committee of the Unitarian Fund*, without whose sanction any case should be considered as without recommendation. Any permanent body would answer the purpsoe, but some such sanction is necessary to satisfy the private individuals to whom applicants appeal.

I perceive with great satisfaction that in the cases of *Neath*, &c. provision is made in the Trust Deeds that the chapel erected by public contribution shall, in the event of the discontinuance of public worship on Unitarian principles, come into the

hands and be the property of some permanent Unitarian body. The same provision should surely be made whenever a new place of worship is raised by the help of the Unitarian public, for every such building is in some sort an experiment. If the experiment fail, let not individuals or other sects reap an advantage.

Once more, I recommend most earnestly that every new chapel should be erected on *Freehold Ground*, and that sufficient ground should be purchased in the first instance to lay out a *burying-place*. There is an unseemliness in Unitarians being interred with Trinitarian forms of religion, which must be the case where they have no church-yard of their own: besides that it is sometimes in the power of clergymen to insult the ashes of supposed heretics when death brings them under their "little brief authority." The tombs of fathers have a hold upon the religious profession of children when better ties are weakened; and sepulchres give a solemnity to Houses of Prayer, and supply that sentiment of reverence which fails to be excited by the small and unimposing temples of Dissenters. For these reasons I always inquire of those who solicit my subscription to our new chapels, whether accomodation be contemplated for the dead as well as the living!

ZELOTES.

Islington. March 1, 1816.

SIR,

THE insertion in your valuable Miscellany of the following curious fact, respecting the Field of Waterloo, will be gratifying to the more intelligent class of your readers. It is taken from the Life of the Duke of Marlborough. in the seventh volume of the British Biography, a work chiefly written by the late Dr. Joseph Towers, and uniformly favourable to the interests of Civil and Religious Liberty.

"On the 15th of August, 1705, the Duke of Marlborough moved from Mildert to Corbais, and next day continued his march to Genappe, from whence he advanced to Fischermont. On the 17th General Averquerque took the Post of Waterloo, and next day the confederate army was drawn up in order of battle before the enemy, who extended from Overysche, near the wood of Soignes to Neerysche, with the little river Ysche in front, so as to cover Brussels and Louvain! The Duke of Marlborough proposed to attack them immediately, and Averquerque approved of the design. But it was opposed by General Schlangenburgh and other Dutch officers, who represented it in such a light to the Deputies of the States who attended the army that they refused to concur in the execution. The Duke being obliged to relinquish the scheme wrote an expostulatory letter to the States General, complaining of their having withdrawn that confidence which they had reposed in him while he acted in Germany."

Thus it appears that in the reign of Queen Anne the Post of Waterloo was fixed upon by the celebrated Duke of Marlborough, with the view of annihilating the power of Louis the XIVth. at that time (like Bonaparte), the great troubler of Europe! And as his Grace is said "never to have fought a battle which was not won, nor to have besieged a town that was not taken," he seems deeply to regret that the perverseness of his military associates prevented his reaping the usual laurels on this occasion. It is, however, singular that the Duke of Wellington, in conjunction with similar allies, should a century after, in the reign of George the Third, (June 18, 1815) consecrate this same Post of Waterloo by a signal victory for the restoration of the descendants of Louis the XIVth., as the best means of securing the peace and happiness of the Continental Powers! This is is a curious fact, and the more worthy of attention as a parallel between these two distinguished British Generals hath been drawn by writers of the present day. Such is the mutation of human affairs—such the revolution of empires. May the awful and decisive battle of Waterloo ensure the permanent tranquillity of the civilized world! Torrents of blood have been poured forth in the unrighteous career of ambition. It was time, as at the birth of our Saviour, that *the Temple of Janus* should be closed, and that PEACE, the legacy of the Redeemer to his disciples, should diffuse her blessings among the nations of the earth. I am, Sir,

Yours respectfully,

JOHN EVANS.

Mr. Wright on the Unitarian Society at Thorne.

Wisbeach, March 7, 1816.

SIR,

THE Unitarians at Thorne, in Yorkshire, having, through the medium of the Monthly Repository [xi. 120.], made known their intention of building a meeting-house, and solicited the aid of the friends of the Unitarian cause in the undertaking, a short account of the origin, progress, present state and prospects of the Unitarian Society in that town and its vicinity, may not be unacceptable to your readers.

In the summer of 1805, I first visited Thorne; it was in consequence of a letter received by my worthy friend, Mr. Vidler, informing him that some persons in that town and neighbourhood, were favourable to the doctrine of the universal restoration; but had never heard any preacher who taught it, and having heard that a preacher of that doctrine sometimes travelled in Lincolnshire, they were anxious he should visit them. On my arrival I found them all Trinitarians, and learned that most of them belonged to the new connexion of Methodists, and that they differed from their brethren only on the subject of future punishment, having adopted the sentiments of the late Mr. Winchester.

During my first visit I preached on the love of God, on the doctrine of reconciliation, and on future punishment. The place of meeting was a barn; a crowd of people attended, and a considerable impression seemed to be made. I spent two evenings in conversation with a pretty large party, and found, though many persons were full of inquiry, they laboured under strong prejudices; I had occasion to recal to mind a maxim which I have always found useful, i. e. to despair of nothing which it is practicable to attempt. As a proof of what their views and feelings then were, I will mention two things. The good woman at the house where I lodged asked, "Are you an Arian?" I replied, "No, I never was an Arian." She then said, "If you were an Arian I dare not let you sleep in my house." Dr. Priestley's name being mentioned, I perceived it excited alarm. This led me to ask if any of them had either known the Doctor or read any of his writings? They answered in the negative. I then gave them some account of his character, and of the manner in which he bore the unjust and cruel treatment he had received. This led some to think they had received false impressions respecting him. Having proceeded as far as seemed prudent at that time, before I left them I said, "I have told you as much as I think will be useful at present, if I live to see you again I shall have something further to say to you," and exhorted them to keep their minds open to conviction, and not to be afraid of examining any subject.

About six months after I visited them again, and found their prejudices had been greatly alarmed by the books which had been sent them. They had even consulted together whether it would not be best to return the books and desire me to visit them no more; but good sense prevailed so far as to lead them to resolve to read the books first; a first, inclined them to a second, reading; and I had now the pleasure to find several of them were become Unitarians. I again preached several discourses among them, and found, though the multitude was fled, which was no more than I expected, the number of converts was sufficient to keep the standard erect, and become the foundation of a society. About this time a donation of books was sent them from York, including some of Dr. Priestley's works; these were read with much attention, and contributed to their progress in knowledge and establishment in the Unitarian Christian doctrine.

Till the year 1810 their number increased but little: they, however, persevered in their inquiries after truth, openly avowed their religious sentiments, held meetings among themselves and did what they could to edify one another, and instruct their neighbours. I usually visited them twice in a year, preached several times each visit; sometimes in some of the neighbouring villages, and assisted in settling any differences which had arisen among them. Several of the first converts were removed by death; a few new ones were added. They had from the first many difficulties to encounter. They were poor, unlearned people. Their religious neighbours, who thought the

doctrines they espoused damnable heresies, attacked them on every side; but they soon became equal to the contest with their opposers, by never attempting to dispute about words, nor to meddle with criticism, to which they were utterly inadequate; but always keeping close to the plain facts and positive declarations of scripture, which all Christians admit, and bringing every controverted point to the test of those universally admitted facts and declarations.

In the autumn of 1809, a person of respectable character, an avowed unbeliever, came from a neighbouring village to hear me preach at Thorne, and was much affected by what he heard. This led him to an examination of the true Christian doctrine, and issued in his avowing himself an Unitarian Christian. His conversion, and firm and candid exertions to promote what he believes to be divine truth, with the influence of his worth of character, brought many other persons to attend, and produced an important accession to the Unitarians at Thorne. During the last two years, several respectable persons in that town have received the Unitarian doctrine, and are zealous for its success. Thus after occasional labours and exertions for more than ten years, things are come to that promising state which renders it not only desirable, but highly necessary to have an Unitarian chapel at Thorne, and a minister placed there, who might act as a Missionary in the surrounding district, where much inquiry is excited, and many openings for public preaching are found. The prospect is highly promising, and the success of the cause in the country between Gainsborough, Doncaster and Selby, will materially depend on what is done at Thorne. I speak from personal knowledge, and feel very deeply concerned for the success of the plan now projected by the friends in that place.

The expense of erecting the proposed chapel, &c. is already before your readers. It must be admitted the plan proposed is economical, and the sum raised by the people among themselves as large as can be expected, considering they are most of them poor. The plan of building has not been resolved on without much deliberation, and a rational prospect of its answering the end designed. Meetings for the worship of the one God have been held, and well conducted, for several years, in a private house; but many persons who would attend in a chapel will not go regularly to a private house, even if it were large enough to contain them.

I trust it will not be thought improper, for one who has happily succeeded in forming the above society, and assisting in bringing it to its present promising state, to solicit, on behalf of the brethren at Thorne, the pecuniary assistance of the friends of Unitarianism in different parts of the kingdom, that they may be enabled to complete the building they are about to erect for the exclusive worship of the one and only God. Permit me to do this, with much deference and respect, through the medium of your valuable Repository; which will much oblige, dear Sir,

Yours, &c.

R. WRIGHT.

On Poetical Scepticism.
No. I.

"Sure he that made us with such large discourse,
Looking before and after, gave us not
This capability and GODLIKE REASON
To rust in us unus'd."

SHAKESPEARE.

"So charming is divine philosophy,
Not harsh nor crabbed as dull fools suppose,
But musical as is Apollo's lute."

MILTON.

SIR,

THERE exists, at the present day, a curious species of infidelity, which, although not often obtruded on the public, has recently made considerable progress among amiable and virtuous minds. It seems, therefore, to deserve a more regular exposure than it has yet received, since it deprives those of the holiest consolations of the gospel who are best able to feel and most worthy to enjoy them. Though somewhat difficult to be defined, it may be described as a substitution of poetical feeling for religious principle—an avowed dislike of truth—and a contempt for all belief in which any share is allowed to the reasoning faculties. The defenders of these singular paradoxes, which seem to have their origin in Germany, express great veneration

for Calvinism, which they esteem as a beautiful creation of the fancy, and which they regard with peculiar favour as not built upon any *rational* foundation. Of Unitarianism they express the utmost dislike and scorn. They deem every interference of reason with system as arrogant and profane. Religion is thrown back by them into the regions of imagination and mystery, as something too sacred to be examined or mingled with the business of life, and too majestic to be submitted to our choice or approval. At the same time, their reverence refines it into a phantom—a gorgeous dream—which would vanish if too nearly inspected. They one moment declare the opinions they eulogize as above all scrutiny, and the next acknowledge they could not endure it. It is their principle, therefore, to oppose all serious inquiry; to inculcate love where there can be no respect; to set up a kind of sentimental admiration in the place of belief; and to inveigh against all attempts to discover theological truth as hardening the heart, clouding the fancy, and throwing a chillness over all the social affections.

In exposing the fallacy of this novel scepticism, I shall not enter into many of the important points suggested by the inquiry. It would lead to a discussion too extensive were I to aim at shadowing forth the necessary connexion between truth and virtue, at shewing that imagination has increased in lustre in proportion as knowledge has extended, or at proving that genius is independent of opinion and our feelings distinct from our creeds. My object will be first to maintain that the Deist has no source of enjoyment which rational Christianity would diminish; and secondly, to prove that, even as a matter of poetical association, the doctrines of Unitarianism are far superior to that system of popular theology which the sceptic fancies he admires.

While the adversaries of rational investigation deride the scantiness of the Unitarian creed, they boast that they feel all the magnificence of Calvinism, and enjoy what the more credulous believe; and this pleasure they assert to be infinitely superior to that which results from a conviction of less mysterious doctrines. But in what does it consist? On whatever principle it is founded, it is evidently not the *joy of believing*. Those who feel it do not pretend to regard the objects of their delight as *true*. They do not apply them to their own condition. They cannot even fancy they regard them in the same light with those who look on them as inseparable from their existence; who repose on them as their solace under the cares of life, and rely on them as the support of their dying hours. But the assertions of orthodoxy must be either true or false; and if our opponents enjoy them not as true they must if they admire them at all, admire them as a fable. And this, in plain language, is the whole basis of the undefined emotion which constitutes their religion. They contemplate the orthodox system as a prodigious creation of human genius, and as a vision in which the terrible and sublime are strikingly contrasted. So that their reverence for the objects they designate as sacred places them on a level with the dreams of Mahomet, and the mythologies of Homer.

What is it then which is offered us in the room of Christian hope? Nothing surely but what we may possess in full perfection with it. The poetical delight to be received from the contemplation of beautiful fictions need not be placed in the stead of a conviction of divine realities. To the enjoyment of fable *as such* it is absurd to require a belief in its actual existence. Who ever supposed that to relish the "Midsummer's Night's Dream," or the "Tempest," it was necessary to believe in the sportive fairies that "creep into acorn cups and hide them there," or in the pure and delicate spirits that float in the air with strange music? And, on the same principle, why must we admit the devil into our creeds to enjoy the sublimities of Paradise Lost, any more than satyrs and witchcraft in order to be enchanted with Comus? Though rejected as a religion, all the wonders of Pagan superstition have charms for us still. In the grandest regions of imagination, beyond the limits of this material world, they stand as fresh and as glorious as ever. Time has passed over them without witnessing their decay. There Hercules still rests on his club and Apollo tunes his immortal lyre. There Proteus rises from the sea; there old Triton "blows

his wreathed horn," and there the Fates in awful silence, regulate the variously-coloured thread of human existence. But will these imaginations diminish our anxiety for our own eternal condition? Will they be less "assoiled from the grossness of present time," because our reliance is fixed on the rock of ages and our hopes have their resting place in heaven?

But it is boldly asserted that a spirit of inquiry into religious truth is incompatible with all poetical feeling—that it tends to make those who indulge it hard-hearted—and degrade them from imaginative into mere reasoning beings. In answer to these assertions it is not necessary to contend for the superiority of truth over fancy, it is quite sufficient to shew that both may exist together without the least injury to either. Our opponents themselves would exercise their reason in all the concerns of life; and would esteem those madmen who should refuse to apply it to any thing but religion. It is strange then that it should be debarred from the noblest of its uses, from the objects which are most worthy of its powers, and most nearly allied to the divinity which is stamped upon it. And surely it would be strange if heaven had endowed us with both intelligent and creative faculties, one of which must necessarily be left inactive, in order to the perfection of the other. And what luxury of imagination is there, which a Christian, whose belief is founded on understanding is unfitted to enjoy? He would no more allow reason to interfere with the delights of his fancy, than he will suffer poetry to take the place of conviction. He can muse with as delicious a suspension of thought over the still fountain, and people every lovely scene with images as beautiful and unearthy as if he had never investigated the doctrines of scripture. As far as respects the contemplation of the superstitions and errors of mankind he will have an advantage over the most poetical sceptic. For his religion teaches him to see a "spirit of good" in them all—to look at the dim glimpses of heaven which have shone through pompous ceremonials with gratitude—to trace the sweet affections which have flourished beneath the shade of institutions in themselves unholy—and to hail the dawnings of imperfect light as the welcome harbingers of an unclouded day. An Unitarian is the only sectary who makes charity an article of his creed. And yet he must be scornfully accused of scorn, abused for want of kind-heartedness, and reproached for believing too little, and having, therefore, no power of enjoyment, by those who believe nothing in order to enjoy every thing.

Poetical fancies might have a better claim to take the place of religious conviction if, like it, they could last for ever. But alas! life cannot be all a holiday dream. Death must separate our dearest companions from us, and compel us to weep over their tomb. Will it then be enough to strew the grave with flowers, and vent our sorrows in the melody of woe;—or will it not be some additional relief to be able to cherish a sure and certain hope of meeting them in happiness hereafter? And even if we could pass along wrapt in one delicious vision through this vale of tears, we must awake to die! Surely in that awful moment when heart and flesh fail us, it will be some consolation to think that we are safe in the arms of the Almighty—that our noblest faculties will revive to an immortal youth—that our loveliest visions will be more than realized—and that imagination will expatiate for ever in those glorious regions, to which, in its happiest moments, it delighted to aspire.

S. N. D.

P. S. With your permission, I propose in a few essays in your succeeding numbers, to expose the other dogma of modern sceptics—that Calvinism is a more poetical system than Unitarianism—by comparing the leading doctrines of both, not as it respects their *truth*, but the beautiful associations which may be thrown around them and the kind affections they cherish and mature.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCXLV.

Self-election and Heresy of Pope John XXII.

Mezeray, an exact writer, describes the election of this Pope very pleasantly, and says that the Cardi-

nals being shut up in the conclave by Philip, could not any otherwise agree upon the election of a Pope than by their joint referring it to the single voice of James D'Ossat, Cardinal and Bishop of Port: he without any scruple at all *named himself*, to the great astonishment of all the Conclave, who nevertheless approved of him; and so he took the name of John XXII. and reigned quietly eleven years or thereabouts, without ever having his election questioned or doubted.

This John the Two and Twentieth declared *that the souls of the dead were neither happy nor miserable till the day of judgment;* which opinion was generally held in the former age. But the university of Paris (says *Clarendon, Relig. and Pol.* i. 34.) having more exactly examined this point, corrected the Holy Father in it, as Mezeray says, and thereupon the king Philip of Valois, writ to the Pope in these terms: *Que s'il ne se retractoit il le feroit ardre.* Whether he was converted by this threat, or convinced in his conscience, the Pope did not only change his opinion, but published an act of retractation. So far was the holy chair from being infallible when it rested in Avignon.

No. CCXLVI.

Eighty Thousand Jacobins.

In England and Scotland, I compute that those of adult age, not declining in life, of tolerable leisure for such discussions, and of some means of information, more or less, and who are above menial dependance, may amount to about four hundred thousand. Of these four hundred thousand political citizens, I look upon one-fifth, or about *eighty thousand*, to be pure Jacobins; utterly incapable of amendment; objects of eternal vigilance, and when they break out, of legal constraint.

Burke's Letters on a Regicide Peace.

No. CCXLVII.

John Bradshaw.

It is to this day problematical and can never be ascertained whether the bodies of *Cromwell* and *Bradshaw* were actually taken up and dishonoured at the Restoration. It is in secret tradition that *Bradshaw* was conveyed to *Jamaica.* His epitaph is descriptive of him and full of spirit. In a public print of 1775, it was said,

The following inscription was made out three years ago on the cannon, near which the ashes of President Bradshaw were lodged, on the top of a high hill, near *Martha Bay*, in *Jamaica*, to avoid the rage against the Regicides exhibited at the Restoration.

Stranger!
Ere thou pass, contemplate this Cannon,
Nor regardless be told
That near its base, lies deposited the Dust of
JOHN BRADSHAW,
Who nobly superior to all selfish regards,
Despising alike the pageantry of courtly splendour,
The blast of calumny and the terrors of royal vengeance,
Presided in the Illustrious Band of Heroes and Patriots,
Who fairly and openly adjudged
Charles Stuart,
Tyrant of England,
To a public and exemplary Death,
Thereby presenting to the amazed World,
And transmitting down through applauding Ages,
The most glorious Example,
Of Unshaken Virtue, Love of Freedom and Impartial Justice,
Ever exhibited on the blood-stained Theatre of human Action.
O! Reader,
Pass not on till thou hast blessed his Memory:
And never, never forget,
THAT REBELLION TO TYRANTS IS OBEDIENCE TO GOD.

[From Dr, Ezra Styles's History of the Three Judges, Whalley, Goffe and Dixwell, who fled to America and concealed themselves to avoid the Fury of Kingly Violence. 12mo. Hartford, America. 1794.]

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Poems, by William Cowper, of the Inner Temple, Esq. Vol. III. containing his Posthumous Poetry, and a Sketch of his Life.* By his kinsman, John Johnson, LL.D., Rector of Yaxham with Welborne, in Norfolk. London: Printed for Rivingtons, &c. &c. 1815. 8vo. pp. 434.

"WHAT is Poetry?" inquired Boswell* of his *guide, philosopher and friend*. "Why, Sir," answered Johnson, "it is much easier to say what it is not. We all *know* what light is; but it is not easy to tell what it is." To hazard a definition of Poetry, after such a judgment, might be presumptuous: let us satisfy ourselves with the account given of it by this great writer. "Poetry," he observes,† "is the art of uniting pleasure with truth, by calling imagination to the help of reason." If, by this statement, he intended to define the exalted art of which he speaks, some critical objections might be taken to his language; which, nevertheless, is for all useful purposes sufficiently exact.

That poetry may communicate pleasure, two objects must be kept in view by the poet: he must raise his diction above mean and ordinary modes of speech; and, at the same time, he must address himself to the associations of ideas existing in the minds of those readers whose approbation is substantial praise. Many of our poets and critics have been extravagant in their respective efforts and decisions. Some of them have bestowed a disproportionate care on splendid images and a well-poized and agreeable versification. Others have become vulgar and insipid, through an affectation of *simplicity:* it is not that they are destitute of *genius*, but that they fail in *taste*. We may admit, though not without obvious exceptions and qualifications, that the "materials" of poetry "are to be found in every subject which can interest the human mind."‡ Yet, surely, it will not follow that "the language of conversation in the middle and lower classes of society is adapted to the purposes of poetic pleasure." To afford pleasure, poetry must call *imagination* to the aid of reason: fancy must create, or at least combine, arrange and select the "materials." The votary of the muse may avoid "the gaudiness and inane phraseology of many modern writers," without deviating, however, into rusticity and childishness. Facts disprove the proposition that the customary style of conversation in the humbler ranks of life is calculated for poetic uses. We are silent concerning recent exemplifications of this doctrine. From instances more remote it certainly receives no support. In what estimation do we hold the pastorals of *Ambrose Philips*‖? By whom will *Swift's* "humble petition of Frances Harris to the Lords Justices of Ireland" be dignified with the name of *Poetry?* We could refer to many metrical compositions which *as pictures of ancient manners* are highly attractive, but of which the dialogue would otherwise be disgusting. For the poet, like the painter, must copy *general*, not *individual*, nature. His employment supposes discrimination: he must elevate what is mean, he must soften what is harsh; and these objects he will not reach if his style is familiar and provincial. The poetry of a cultivated age, must itself be cultivated; since it can yield no delight unless it correspond with the habits of thought and feeling, of taste and reading, which distinguish the times and the people to whom its productions are submitted.¶ Faithfulness in the "delineation of human passions, human characters and human incidents" may exist in combination with lofty and harmonious numbers, beautiful and

* Life of Johnson. 8vo. (ed. 3rd.) Vol. iii. 37.

† Works, (Murphy's Ed.) ix. 160.

‡ Lyrical Ballads (1798): *Advertisement.*

‖ Guardian, No. XL.

¶ Poetry should be something more than *true eloquence in metre.* See Mason's Gray, (1778) Vol. iv. 32. Note.

majestic images and a truly poetical skill: it is the union of these excellencies which causes *Homer* to be the poet of all countries and periods.

The most popular of his translators has been accused of "a monotonous and cloying versification:"* and ridicule is attempted to be thrown on

> —his cuckoo-song verses, half up and half down."

No ridicule however can deprive him of his well-earned fame. It may be true that his pauses are not sufficiently varied. In this respect he is, no doubt, inferior to some of his predecessors. Still, he has redeemed the fault by various and characteristic charms: nor is it accurate to speak of "his rhyming facilities;" it being perfectly ascertained that his lines were laboured into ease, and, by repeated efforts, polished into elegance. If it has been the fate of Pope to have injudicious imitators, it were, nevertheless, heartily to be wished that the care and diligence which he bestowed on his versification were copied by many of his censors.

Let not our readers consider these observations as misplaced in a critical notice of the poetry of *Cowper*. This amiable writer holds, we think, a middle rank between the race of poets who have formed their versification on that of Pope, and those who introduce the language of common life into compositions professing to be poetical. Besides, Cowper is a favourite and popular author. His pages interest readers of nearly all classes. And though it be readily admitted that "the magic of his song" is to be found in his virtues; yet, to have been so generally acceptable in this capricious age, he must have possessed intrinsic excellence as a poet.

In those of Cowper's poems to which he owes his high reputation, he is neither mean and infantine, on the one hand, nor fastidiously attentive to cadence and ornament, on the other.† Doubtless, some of his lines are harsh and unfinished: and there are those of his productions which partake greatly of the nature of the *sermo pedestris*. Yet where he trifles it is at once with dignity and ease: his descriptions of natural objects exhibit a proof of his having looked through creation with a poet's eye; and his choice of topics, his lively and faithful pictures of human manners, his keen and delicate and playful satire, his ardent sensibility, his quick and graceful transitions, his skill in painting those domestic scenes and retired employments which he loved —these are his appropriate recommendations. He who has once read Cowper, is desirous of reading him again, and even of becoming familiar with his strains. There are writers whom we can enjoy only in certain states of our minds: Cowper *always* gains admittance to us; he is our companion and instructor, he can soothe and engage us, at every hour.

An additional volume of the poems of such an author was sure of raising expectation: if that expectation be not gratified, the cause of the disappointment appears in the declaration of the respectable editor, who says,

> "It is incumbent on me to apprize the reader, that by far the greater part of the poems, to which I have now the honour to introduce him, have been already published by Mr. Hayley." *Preface.*

In the *Dedication*, too, he speaks of "the few additions inserted in this collection." Among these additions, which should have been distinctly marked, we perceive an "Address to Miss ——, on reading the Prayer for Indifference,"‡ some Latin translations from the Poems of *V. Bourne*, and some English ones of the Epigrams of *Owen*; together with a few minor pieces. The translations of the Latin and Italian Poems of *Milton*, are here presented again to the world, notwithstanding they had been published in 1808, in a quarto volume. We confess therefore that we are doubtful of the necessity of this part of the undertaking of the Rector of Yaxham, as well as of the propriety of entitling the larger portion of the volume, the *Posthumous* Poetry of Cowper.‖ In selecting the produc-

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* Feast of the Poets, ii. 27.

† —"simplicity, though frequently naked, is not consequently poor: for nakedness may be that of a Grace, and not of a beggar." Headley's Introd. to *Select Beauties*, &c. (2nd. ed.) Introd. p. xx.

‡ By Mr. Greville.

‖ Though, strictly speaking, it be *posthumous*, yet the word, so used, conveys

tions that were previously unpublished, some readers will regard the editor as sufficiently bountiful. But we feel so greatly indebted to him for his sketch of his kinsman's life, which we shall soon notice, that we are not disposed to make any complaints or pass any censures.

Cowper's admirable good sense qualified him for placing in a clear and striking light every subject in which the manners of men are concerned: nor would it be easy to mention any poem, of its class, at once so instructive and interesting as the verses on *Friendship*, preserved, though not for the first time printed, in the present volume. The following stanzas, in particular, are deserving of being impressed on the memory, and will indeed be very easily retained:

"As similarity of mind,
Or something not to be defin'd,
First rivets our attention;
So, manners decent and polite,
The same we practis'd at first sight,
Must save it from declension.

The man who hails you Tom—or Jack,
And proves, by thumping on your back,
His sense of your great merit,
Is such a friend, that one had need
Be very much his friend indeed,
To pardon, or to bear it."

In these lines there are singular justness of thought, fidelity of description, poignancy of satire and sprightliness and terseness of expression. *Theophrastus* himself was never more successful.

The *Montes Glaciales*, a truly classical poem, was written by Cowper in 1799, at a time when his health, both of body and mind, was considerably impaired. But he appears to have been fond of composing Latin verses, which he framed with a readiness and felicity demonstrative of his having left Westminster school with "scholastic attainments of the first order."

His lines *on the loss of the Royal George* [Aug. 29, 1782], he translated into the language of ancient Rome: and he has well preserved the simplicity, pathos and force of the original; an elegiac ballad of uncommon merit. Let the rendering of the following stanzas be a specimen:

"Toll for the brave!
Brave Kempenfelt is gone;
His last sea-fight is fought;
His work of glory done.

It was not in the battle;
No tempest gave the shock;
She sprang no fatal leak;
She ran upon no rock.

His sword was in its sheath;
His fingers held the pen,
When Kempenfelt went down,
With twice four hundred men."

Magne, qui nomen, licèt incanorum,
Traditum ex multis atavis tulisti!
At tuos olim memorabit ævum
Omne triumphos.

Non hyems illos furibunda mersit,
Non mari in clauso scopuli latentes,
Fissa non rimis abies nec atrox
Abstulit ensis.

Navitæ sed tum nimium jocosi
Voce fallebant hilari laborem,
Et quiescebat, calamoque dextram impleverat heros." (96.)

Some of our readers will here call to mind the frequent recurrence of the compellation *Magne* in the *Pharsalia* of *Lucan*, and the dignified and plaintive manner in which that poet applies it.

With the life of Cowper the public had already been made acquainted by Mr. Hayley. There was still wanting, however, the sketch of it which Dr. Johnson has exhibited in the present volume. He speaks of this composition with the greatest modesty. Yet, in truth, it possesses distinguished excellence as a biographical narrative, and is characterized not only by faithfulness of delineation, but also by that simple and artless, that lively and decorously minute relation of circumstances which renders us, for the time, the companions of Cowper and his kinsman. In illustration of this remark we transcribe a passage descriptive of some incidents on the journey of the poet and of Mrs. Unwin from Weston into Norfolk; whither they were attended by the editor: lii.

"As it was highly important to guard against the effect of noise and tumult on the shattered nerves of the desponding traveller, care was taken that a relay of horses should be ready on the skirts of the towns of Bedford and Cambridge, by which means he passed through those places without stopping. On the evening of the first day, the quiet village of St.

the idea of these poems not having been before published.

Neot's, near Eaton, afforded as convenient a resting place for the party as could have been devised; and the peaceful moon-light scenery of the spot, as Cowper walked with his kinsman up and down the church-yard, had so favourable an effect on his spirits, that he conversed with him, with much composure, on the subject of Thomson's Seasons, and the circumstances under which they were probably written."

In August, 1795, the two invalids, together with Dr. Johnson, went "to the village of Mundsley, on the Norfolk Coast; having previously resided, for a very short time, at North Tuddenham, in that county." However, "the effect of air and exercise on the dejected poet being by no means such as his friends had hoped, change of scene was resorted to as the next expedient:" lvii.

"About six miles to the south of Mundsley, and also on the coast, is a village called Happisburgh, or Hasboro', which in the days of his youth Cowper had visited from Catfield, the residence of his mother's brother. An excursion therefore to this place was projected, and happily accomplished, by sea; a mode of conveyance which had at least novelty to recommend it; but a gale of wind having sprung up soon after his arrival there, the return by water was unexpectedly precluded, and he was under the necessity of effecting it on foot through the neighbouring villages. To the agreeable surprise of his conductor, this very considerable walk was performed with scarcely any fatigue to the invalid."

The party afterwards took up their residence at Dunham Lodge, in the vicinity of Swaffham. Here (lix),

"As the season advanced, the amusement of walking being rendered impracticable, and his spirits being by no means sufficiently recovered to admit of his resuming either his pen or his books, the only resource which was left to the poet, was to listen incessantly to the reading of his companion. The kind of books that appeared most, and indeed solely to attract him, were works of fiction; and so happy was the influence of these in rivetting his attention, and abstracting him, of course, from the contemplation of his miseries, that he discovered a peculiar satisfaction when a production of fancy of more than ordinary length, was introduced by his kinsman. This was no sooner perceived, than he was furnished with the voluminous pages of Richardson, to which he listened with the greater interest, as he had been personally acquainted with that ingenious writer."

"At this time, the tender spirit of Cowper clung exceedingly to those about him, and seemed to be haunted with a continual dread that they would leave him alone in his solitary mansion. Sunday, therefore, was a day of more than ordinary apprehension to him; as the furthest of his kinsman's churches being fifteen miles from the Lodge, he was necessarily absent during the whole of the Sabbath. On these occasions, it was the constant practice of the dejected poet to listen frequently on the steps of the hall-door, for the barking of dogs at a farm house, which in the stillness of the night, though at nearly the distance of two miles, invariably announced the approach of his companion." lx.

We cannot resist the temptation of making a few more extracts:

"—in the month of April [1796] Mrs. Unwin received a visit from her daughter and son-in-law, Mr. and Mrs. Powley. The tender and even filial attention which the compassionate invalid had never ceased to exercise towards his aged and infirm companion, was now shared by her affectionate relatives; to whom it could not but be a gratifying spectacle to see their venerable parent so assiduously watched over by Cowper, even in his darkest periods of depression. The visit of these exemplary persons was productive also of advantage to their friends, as their salutary custom of reading a chapter in the Bible to their mother, every morning before she rose, was continued by the writer of this Memoir, who, as the dejected poet always visited the chamber of his poor old friend, the moment he had finished his breakfast, took care to read the chapter at that time." lxi.

"—Being encouraged by the result of the above experiment, the conductor of the devotions of this retired family ventured in the course of a few days, to let the members of it meet for prayers in the room where Cowper was, instead of assembling in another apartment, as they hitherto had done, under the influence, as it proved, of a misconception, with regard to his ability to attend the service. On the first occurrence of this new arrangement, of which no intimation had been previously given him, he was preparing to leave the room, but was prevailed on to resume his seat, by a word of soothing and whispered entreaty." lxii.

We pass over the narrative of the occasion of Cowper's engaging in a revisal of his *Homer:* the account is deeply interesting, but has long been in possession of the public.*

* Preface to the 2nd ed. of Cowper's Translation of the Iliad.

Who can be unaffected in reading the following anecdote?

"—as a faithful servant of his dying friend [Mrs. Unwin] and himself was opening the window of his chamber on the morning of the day of her decease, he said to her, in a tone of voice at once plaintive, and full of anxiety as to what might be the situation of his aged companion, *Sally, is there life above stairs?*" lxv.

Of the last moments of Cowper his kinsman has left a record, from which we make a single extract: lxxvii.

"In the course of the night [of Thursday, April 24th, 1800], when he appeared to be exceedingly exhausted, some refreshment was presented to him by Miss Browne. From a persuasion, however, that nothing could ameliorate his feelings, though without any apparent impression that the hand of death was already upon him, he rejected the cordial with these words, the very last that he was heard to utter, *What can it signify?*"

"At five in the morning, of Friday the 25th, a deadly change in his features was observed to take place. He remained in an insensible state from that time till about five minutes before five in the afternoon, when he ceased to breathe."

The assiduity, the wisdom, the affection and the tenderness with which Dr. Johnson soothed the dejected spirits of his relative, do much honour to his principles and feelings, and claim the gratitude of the numerous admirers of Cowper, as a poet and a man. Though he is solely desirous of directing our regard to his kinsman, yet we cannot be insensible to the illustration of his own excellencies presented in this sketch. His theological creed appears to be that of his relation. This creed, however, is not obtruded on the reader: nor is it defended with bitterness and rancour; and we can respect the motives which dictated the following paragraphs and the spirit which breathes in them—though we may not fully assent to the reasoning they contain: xvii.

"A most erroneous and unhappy idea has occupied the minds of some persons, that those views of Christianity which Cowper adopted, and of which, when enjoying the intervals of reason, he was so bright an ornament,* had actually contributed to excite the malady with which he was afflicted. It is capable of the clearest demonstration that nothing was further from the truth. On the contrary, all those alleviations of sorrow, those delightful anticipations of heavenly rest, those healing consolations to a wounded spirit, of which he was permitted to taste at the periods when uninterrupted reason resumed its sway, were unequivocally to be ascribed to the operation of those very principles and views of religion, which, in the instance before us, have been charged with producing so opposite an effect. The primary aberrations of his mental faculties were wholly to be attributed to other causes. But the time was at hand, when, by the happy interposition of a gracious Providence, he was to be the favoured subject of a double emancipation. The captivity of his reason was about to terminate; and a bondage, though hitherto unmentioned, yet of a much longer standing, was on the point of being exchanged for the most delightful of all freedom."

The event to which the biographer of Cowper alludes, took place on July 25th, 1764: xix.

"—Before he left the room in which he had breakfasted, he observed a Bible lying in the window-seat. He took it up. Except in a single instance, and that two months before, he had not ventured to open one, since the early days of his abode at St. Alban's. But the time was now come when he might do it to purpose. The profitable perusal of that divine book had been provided for in the most effectual manner, by the restoration at once of the powers of his understanding, and the superadded gift of a spiritual discernment. Under these favourable circumstances, he opened the sacred volume at that passage of the epistle to the Romans where the apostle says, that Jesus Christ is 'set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.' To use the expression employed by Cowper himself in a written document, from which this portion of his history is extracted, he *received strength to believe it*;† to see the suitableness of the atonement to his own necessity, and to embrace the gospel with gratitude and joy." xx.

We doubt not that "the *primary* aberrations of" this poet's "mental faculties were wholly to be attributed to other causes" than any theological sentiments whatever. But the return and the continuance of his disorder seem to have been owing, in some

* There is an incongruity between the words *views* and *ornament*. Rev.

† It appears that Cowper was prepared for the impression by previous trains of thought and feeling. Rev.

degree at least, to the peculiarities of his religious creed. What is the testimony of his last original composition in this volume—*The Cast-Away?* 329. We leave the decision with our readers; only remarking, in the language of Dr. Johnson, that Cowper's malady, "while for many subsequent years [after 1770] it admitted of his exhibiting the most masterly and delightful display of poetical, epistolary, and conversational ability, on the greatest variety of subjects, it constrained him from that period, both in his conversation and letters, studiously to abstain from every allusion of a religious nature." xxvii.

Our own acquaintance with Cowper's poetry, was occasioned by the publication of his *Task:* our admiration of it has been cherished and increased by a repeated perusal of his volumes. That as a writer he has some defects, it were useless to dispute: these however are of little account, when weighed against his excellencies. It is seldom, after all, that we meet with so much taste and genius united with a spirit so devotional, benevolent and pure. On this ground we recommend Cowper's pages to our younger readers in particular, and entreat them, in estimating his merits, to make just allowances for the occasional influence of a melancholy imagination and of what we humbly think an unscriptural theology. The improvement of the mental powers as well as of the heart, can scarcely fail to be the consequence of familiarity with a writer who is at once simple and correct, lively and energetic, moral and pious. In the present age we have no abundance of models of good composition, either in poetry or prose. Gaudiness is often substituted for ornament: and in many instances metaphors are pronounced *fine* merely on account of their being extravagant, unnatural and confused. *Propter hoc ipsum, quod sunt prava, laudantur.**

ART. II.—*The History and Antiquities of Dissenting Churches and Meeting-Houses, in London, Westminster and Southwark:* including the Lives of their Ministers from the Rise of Nonconformity to the present time. With an Appendix on the Origin, Progress and Present State of Christianity in Britain. 8vo. 4 vols. Portraits. Button and Son. 1808—1814.

SOME of our periodical critics affect to smile at the application of the term "Antiquities" to Meeting-houses. Dr. Milner would be equally amused with its being bestowed on any thing belonging to the Protestant Church of England. Some meeting-houses are ancient compared with others that are modern. Protestant Episcopal Churches are of a little greyer age; but for antiquity in its most venerable sense we must go to periods before the Reformation, and even before Christianity if not before Judaism itself. Westminster Abbey is of yesterday compared with the altars of Stonehenge and the pyramids of Egypt.

In point of age as well as of architecture, meeting-houses are indeed mean subjects of history; and in this view, no one will condescend to regard them: but there is a light in which they are exceedingly interesting, and invite and will reward the historian: they have been places of voluntary assembly to such Christians as have followed the guidings of conscience, disdained and scorned the slavery of the mind, and asserted religious liberty, in the midst of perils and by the severest sacrifices. In such places have been found men of eminent biblical learning, of powerful eloquence and of unsullied lives; the best advocates of divine revelation, the most successful expositors of evangelical truth, the truest benefactors of their species; reformers, confessors, martyrs and saints. Their history is the history of the Bible, of sound faith and real virtue, and is in our judgment more abundant in all that awakens, purifies and exalts the mind than the history of churches spread over empires and ages in which implicit faith on the one part and ecclesiastical tyranny on the other have bound down the human mind in ignorance, and cramped and fettered the heart, and thus prevented the highest exercises of the understanding and the most kindly operation of the affections. The human mind awake and active, in the humblest condition of our nature, is a far nobler sight than it can present when laid asleep

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* Quinct. Instit. L. ii. Sect. 5.

even in the soft and stately repose of palaces.

With this unfashionable association of ideas with meeting-houses, where the mind fashions the church and not the church the mind, we have been from the first not a little anxious for the success of Mr. Wilson's design. No history of "Dissenting Churches" was ever before drawn up, and it is evident that in a very little time all traces of some of them would have been worn out! All that could be collected by diligence is here recorded with regard to the churches in the cities of London and Westminster and the Borough of Southwark. The author's design extended farther; he had planned and prepared materials for a history of all the Dissenting places of worship in the Metropolis and the circumjacent villages, which would have filled another volume; but a scanty subscription-list, of scarcely three hundred persons, afforded not encouragement enough for the undertaking. This fact is by no means creditable to the Dissenters. It is not perhaps too late to repair the neglect, and we take up these volumes with some faint hope of exciting such attention to the work as may dispose the author to pursue and complete his design.

Mr. Wilson, we understand, is now pursuing a learned profession, but was engaged at the period of the commencement of his work in a considerable book-trade in London, which we mention only to shew that he had opportunities rarely enjoyed by authors of collecting materials for his history, which lay scattered in numberless single sermons and pamphlets. These authorities are carefully acknowledged, and of themselves form an index to the literary history of the Dissenters.

The first qualification of the historian of Dissenting Churches is a spirit of religious impartiality. Of the value of this, our author is fully aware, and remarks very justly (Pref. p. v.), that "to arrive at truth, we must divest ourselves of sectarian prejudices, weigh well the opinions of others and be diffident of our own judgment," and that "true wisdom is always allied to modesty, and whilst it becomes us to be decided in our own opinions, a recollection of human fallibility will teach us a lesson of candour to others." We shall have occasion, hereafter, to point out instances in which Mr. Wilson appears to us to have lost sight of these Christian sentiments; but it is only justice to him to observe, that there is a growing liberality in the work as it advances, which we take as a pledge that should the public patronage ever induce the author to revise his volumes, he would correct some passages which in their present form offend such readers as consider History degraded when, instead of being the handmaid of truth, it is made the servant of a party.

At the same time we are willing to make allowances for prepossessions which spring from a sense of religion and a zeal for its promotion; and we applaud that strong attachment to the common principles of dissent which our historian every where manifests. Without such an attachment, he could not have been expected to qualify himself for his labourious task or to accomplish it with credit. His own ardour, however, leads him to form an unfavourable, and we hope an unjust estimate of the temper of his fellow-dissenters. The compliment which in the following passage is paid to one denomination to the prejudice of the others is a hasty and censorious reflection:—

"A spirit of inquiry as to the distinguishing features of nonconformity, has, *with the exception of the Baptists, wholly fled from the different sects.* The Presbyterians have either deserted to the world or sunk under the influence of a lukewarm ministry; and the Independents have gone over in a body to the Methodists. Indifference and enthusiasm have thinned the ranks of the old stock, and those who remain behind are lost in the crowd of modern religionists." *Pref.* pp. xi, xii.

We have no wish to disparage the Baptists as Dissenters, but we fear that there are striking examples amongst them of an attempt to gain popularity by sinking the principles of nonconformity. They have not certainly been accustomed to take the lead in the assertion and defence of religious liberty; nor do the Presbyterians and Independents of the present day yield to any generation of their fathers in zeal on behalf of the rights of conscience. And may

it not be said that the Dissenters and Methodists have met each other half way, and that if Dissenters have seemed to become Methodists, the Methodists have really become Dissenters?

Mr. Wilson's plan is to trace the history of every particular place of worship, according to its situation, in the Metropolis, and then to give sketches of the lives of the ministers who have successively officiated in its pulpit, allotting of course the largest space to such as were distinguished by their activity or are still known by their writings. Where the same minister has been placed at different times over several congregations, reference is made from page to page, in the manner of a dictionary. This method is attended with inconveniences, but they were unavoidable.

A work like this can be viewed only in detail; and as we deem it worthy of particular notice we shall go through it carefully, extracting passages which are peculiarly interesting, and making such remarks as appear to us to be subservient to the cause of truth and liberty. Our review will extend through several numbers, but we do not fear that we shall try the patience of our readers, since every article will be complete in itself, or rather, every extract and every remark will be intelligible without further reference, and independent of what may go before and come after.

The first section of the History is on the "Rise of the first Nonconforming Churches:" it begins with an account of the Protestant congregation in London in the reign of Queen Mary, of persecuting memory. This church consisted of about two hundred members. Their meetings were held alternately near Aldgate and Blackfriars, in Thames Street, and in *ships upon the river*. Sometimes they assembled in the villages about London, and especially at Islington, that they might the more easily elude the bishop's officers and spies. For the same reason they often met in the night. A credulous martyrologist, Clark, has recorded some of their providential deliverances. Their ministers appear to have been, Dr. Edmund Scambler, afterwards Bishop of Norwich, a Mr. Fowler, John Rough,* a Scotchman, Augustine Bernher, a foreigner, and Dr. Bentham, of whom we have (pp. 6, 7.) the following interesting account:—

"Thomas Bentham, D.D., born at Sherbourne, in Yorkshire, and educated at Magdalen College, Oxford. Upon Queen Mary's accession, he was deprived of his Fellowship; when he retired to Zurich, and then to Bazil, where he became preacher to the English exiles. Afterwards, being recalled by his Protestant brethren, he was made superintendant of their congregation in London. In this situation he continued till the death of the Queen, encouraging and confirming his people in their faith by his pious discipline, constant preaching, and resolute behaviour in the Protestant cause. Under his care and direction, they often met by hundreds for divine worship, without discovery, notwithstanding they were under the nose of the vigilant and cruel Bonner.† Upon the accession of Elizabeth, he was nominated to the bishoprick of Litchfield and Coventry, which he filled with great moderation till his death, Feb. 21, 1578, 9.‡ Dr. Bentham was held in great repute for learning and piety. It was with considerable reluctance that he complied with the Queen's injunctions for suppressing *the prophecyings*. His letter to his archdeacon upon this subject,¶ bears strong marks of a pious mind; but at the same time shews the extent to which the Queen carried her prerogative, and the blind obedience she exacted from her subjects. The Prophecyings were religious meetings instituted by the clergy, for explaining the scriptures and promoting knowledge and piety. One very important benefit arising from them was, that they occasioned a familiar intercourse between the clergy and their people, and excited a laudable emulation in watching over their respective flocks. The Queen complained of them to the Archbishop,§ as nurseries of Puritanism; she said that the laity neglected their secular affairs by repairing to these meetings, which filled their heads with notions and might occasion disputes and seditions in the state. She moreover told him that it was good for the church

* Mr. Wilson's account of this reformer closes with an ill-timed pun. "At length, after much *rough* usage, he ended his life joyfully in the flames, Dec. 1577." The joke was probably borrowed.

† "Heylin's Hist. of the Reform. pp. 79, 80."

‡ "Wood's Athen. Oxon. i. 192, 704."

¶ "See Neal's Puritans. i. 239."

§ "Dr. Edmund Grindall."

to have but few preachers, three or four in a county being sufficient; and peremptorily commanded him to suppress them. The archbishop, however, thought that she had made some infringement upon his office, and wrote her a long and earnest letter, declaring that his conscience would not suffer him to comply with her injunctions. This so inflamed the Queen, that she sequestered the Archbishop from his office, and he never afterwards recovered her favour."*

Honourable mention is here made of Mr. *Cuthbert Simpson*, who was a deacon of this first Protestant church; a pious, faithful and zealous man, labouring incessantly to preserve the flock from the errors of Popery, and to secure them from the dangers of persecution. He was apprehended with Mr. Rough and several others, at a house in Islington, where the church were about to assemble, as was their custom, for prayer and preaching the word; and being taken before the council was sent to the Tower. It was the office of Mr. Simpson to keep a book containing the names of the persons belonging to the congregation, which book he always carried to their private assemblies; but it happened through the good providence of God, that on the day of his apprehension, he left it with Mrs. Rough, the minister's wife.† During his confinement in the Tower,

"the Recorder of London examined him strictly as to the persons who attended the English service; and because he would discover neither the book, nor the names, he was cruelly racked three several times, but without effect. The Lieutenant of the Tower also caused an arrow to be tied between his two fore-fingers, and drew it out so violently as to cause the blood to gush forth. These marble-hearted men not being able to move the constancy of our Confessor, consigned him over to Bonner, who bore this testimony concerning him before a number of spectators: 'You see what a personable man this is; and for his patience, if he were not an heretic, I should much commend him; for he has been thrice racked in one day, and in my house he hath endured some sorrow, and yet I never saw his patience once moved!' But notwithstanding this, Bonner condemned him, ordering him first into the stocks in his coal-house, and from thence to Smithfield, where with Mr. Fox and Mr. Devenish, two others of the church taken at Islington, he ended his life in the flames.‡

ART. III.—*A Letter to Trinitarian Christians.* By W. Marshall, Minister of the Unitarian Chapel, St. Alban's, Herts. Pp. 20. 12mo. Price 6*d*. Richardson, 91, Royal Exchange.

THIS Letter contains a forcible appeal to Trinitarian Christians, intended to excite them to a careful examination of the doctrines they profess. The writer asks, "Will you take in Christian charity my inviting you to a serious examination of your faith? Will you permit me to remind you, your Trinitarian doctrine and Calvinistic creed, are not true because you have never questioned their truth; are not true because you have been educated in the belief of them, nor because they form the popular faith: as far only as you sincerely believe they were taught by Jesus Christ and his apostles, can you have an honest conviction of their truth." How will Trinitarians answer the following questions? Yet it seems incumbent on them to do it. "Do you, Trinitarians, sincerely believe that God Almighty was in the form of a man upon earth? That the Creator of the World was *an embryo in the womb?* That God was born? That God was an infant at the breast;—that God passed through the stages of youth to manhood;—that *God worked as a carpenter;*—that God lived as a man, and at last died as a man, through excess of bodily pain and torture?" P. 4.

ART. IV.—*A Father's Reflections on the Death of his Child.* Pp. 32. Law and Whitaker, Ave-Maria Lane.

THESE Reflections shew the practical influence of the views Unitarian Christians entertain of God and his government, in times of affliction. A father deeply affected by the death of a beloved child in its infancy, presents the reader with his meditations on the mournful occasion, which are truly edifying. He says, p. 10, "This sad disappointment of my fondest wishes I am bound to consider as the voice of Almighty God, inviting me to wean my affections from the world;

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* "Neal, ubi supra, p. 239—40."

† This is ascribed by Clark to a "remarkable dream," but was nothing but an act of common prudence.

‡ "Clark's Martyrology, p. 497."

prudently to moderate my attachment to earthly objects; and diligently to prepare for that awful moment, when it will be my lot also to breathe my last, and to close my eyes for ever on terrestrial things." Throughout he discovers pious resignation, and devout confidence in God. P. 12, he says, "It is, I must confess, no slight satisfaction to me to be able to reflect that it was neither conceived nor born in sin." What must be the feelings of tender parents who entertain the opposite sentiment!

ART. V.—*A Vindication of the General Baptists*, from some aspersions cast on them in the Letters, published by the Rev. Joseph Ivimy, entitled, "Neutrality the proper Ground for Protestant Dissenters respecting the Catholic Claims." Being an Address, delivered at the General Baptist Meeting-House, Portsmouth. By a Member (Not a Minister). Pp. 24.

WITH much good sense this writer vindicates his brethren from the aspersions of Mr. Ivimy, and concludes with the following advice: "Let us take heed then, brethren, if we suffer reproach, that it be wrongfully; otherwise it cannot be persecution. Then if we bear it patiently, our patience will be acceptable to God. Hear our beloved Master's cheering message—'Hold fast that which thou hast, that no man take thy crown.' Let us not be discouraged by the taunts, the sneers, the sarcasms, or the slanders of the sons of bigotry and enthusiasm. Our Master hath told us—'If they have persecuted me, they will also persecute you.' He hath also said—'Be of good cheer; I have overcome the world; and to him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.'"

ART. VI.—*A Vindication of Unitarians and Unitarian Worship, in two Letters to a Clergyman.* By Thomas Payne. Pp. 27.

THE author of these Letters is an Unitarian preacher in Sussex. He wrote them, "As a check to censoriousness;" in consequence of the unjust censures the clergyman, to whom they are addressed, had passed on Unitarians. In the first letter the writer appeals from *mystery* to *scripture*: and in a plain, concise, and forcible manner, alleges the testimony of Moses and the prophets, Jesus and his apostles, against the Trinity, and in support of the strict Unity of God. The clergyman having after this, from the pulpit, denounced the Unitarians under the inappropriate name of Socinians, as "*damnable* heretics; damnable idolaters, and damnable apostates;" Mr. Payne wrote his second letter; in which he expostulates with his clerical adversary, on the illiberality and injustice of his conduct, with much earnestness, but without returning railing for railing: so far from it, he is careful to express his respect for the moral worth of his opponent, and praises him for his "commendable and truly Christian conduct, in behalf of the Bible Society." We are glad to find these letters are adopted by the Kent and Sussex Unitarian Tract Society; as they are well calculated to promote the cause of truth and charity.

ART. VII.—*A Brief Statement of the Religious Sentiments of Unitarians, more particularly respecting the Person, Character and Offices of Jesus Christ:* In a Letter to a Friend, who had expressed considerable regret and surprise at the writer, for having quitted the Church of England on Unitarian principles.

THIS writer follows the advice of the Apostle, "Be ready to give a reason for the hope that is in you." By a plain statement of his sentiments, which he supports by solid argument, he justifies his separation from the Established Church, and invites his friend to examine the subjects on which they differ. This pamphlet discovers much good sense and candour.

ART. VIII.—*The Opinions of Unitarians (or Modern Socinians) proved Unscriptural and Dangerous:* in a Sermon upon the Self-existence of Jesus Christ. By the late Rev. Wm. Romaine, M. A., &c. Pp. 35.

SIXTY years have elapsed since the first publication of this sermon, during which every thing its author insists on as evidence of the self-existence of Jesus Christ has been

repeatedly answered and shewn to have no bearing on the subject; as often as the advocates for this notion have ventured to take the field, they have found their opponents ready to meet them, and after a few attempts at argument have been glad to take refuge in mystery. Its republication at this time is a proof that Trinitarians still rely more on appeals to the passions than to the understanding. The self-existence of a person who was actually born, and who actually died, (and that Jesus Christ was such a person the scriptures plainly teach, and no Christian can deny it) is a notion so directly contrary to reason, and involves such a seeming impossibility, that nothing contained in scripture ought to be supposed to teach it, if it will bear any other construction; but Mr. Romaine builds his conclusions on the mere sound of words, arbitrarily applied, and makes up for the want of argument by thundering out eternal damnation against those who differ from him. P. 10, he says, "If you deny him [Christ] to be God, your sins remain, and misery must be your portion—Misery, the greatest you can suffer, in soul and body, among the condemned spirits in hell for ever and ever." Where is Christian charity? Where the meekness and gentleness of Christ, when professed ministers of the gospel, thus condemn others, for what at most can be but an error in judgment?

ART. IX.—*Unitarianism Vindicated;* in a Letter to the Editor of Mr. Romaine's Sermon, upon the Self-existence of Jesus Christ. Pp. 53.

THE passages of scripture referred to by Mr. Romaine, as proofs of the self-existence of Jesus Christ, are here impartially examined, and shewn to have a very different meaning: and his uncharitable declamation animadverted upon, and justly censured. Nor has the writer confined himself to Mr. R's sermon; but replied, with considerable ability, to the arguments of other writers in favour of the same hypothesis. He shews himself well acquainted with the subject on which he has written, and reasons in a clear and forcible manner. After having vindicated the Unitarian doctrine by scriptural argument, he asks, p. 44, "In what respect are the views of Trinitarians more estimable than those of Unitarians? Are we upon their principles to expect something greater than the favour of God and endless felicity? Or are these prospects of greater importance if purchased by the sufferings of Christ, than if they are the unmerited *gift of God* to men through him?

"In many respects the views of the reputed orthodox are certainly far less cheering and consolatory than those of Unitarians. The first believe him to be a being of unrelaxing rigour and severity, when offended; that he will severely punish every transgression, however unpremeditated, however forcible the temptation which led to its commission, or however sincerely it may be repented of, either in the sinner himself or in his substitute. The latter believe him to be 'merciful and gracious, slow to anger, and plenteous in mercy:' that he is 'not willing that *any* should perish, but that *all* should come to repentance.' These believe him to be the kind and compassionate Parent of the whole universe; those consider him as a partial, arbitrary, and vindictive sovereign. Which of the two systems would a wise and good man wish to be true? Which of the characters above described, namely, the God of the Calvinists, or the God of the Unitarians, is it the Christian's duty to imitate?"

ART. X.—*The Influence of Bible Societies on the Temporal Necessities of the Poor.* By the Rev. Thomas Chalmers, Kilmany. Pp. 40. 8vo. W. White and Co., Edinburgh; Longman and Co., London.

THIS well written pamphlet is an answer to the objections which, it seems, have been made to the Bible Societies in the North, as encroaching on the fund which charity provides for the relief of poverty, by diverting the contributions of benevolent persons to another object, and as taking from the comfort of the poor, by exciting them to form Bible associations, in which they contribute one penny a week to promote the circulation of the scriptures. He shews that the subscriptions of those who are above the class of mere labourers, may be taken from the fund employed in luxuries, without sensibly diminishing it: p. 3, and that, so far from the benevolent principle being exhausted by its operation in Bible Societies, it will be rendered more active in other directions. P. 9, he says,

"It is not so easy to awaken the benevolent principle out of its sleep, as, when once awakened in behalf of one object, to excite and to interest it in behalf of another. When the bar of selfishness is broken down, and the floodgates of the heart are once opened the stream of benevolence can be turned into a thousand directions." He contends that the poor man's being brought to participate in so good a work as the circulation of the scriptures, by contributing his penny, "puts him in the high attitude of a giver, and every feeling it inspires is on the side of independence and delicacy." P. 25. This advocate of the Bible Societies, consistently, and with equal earnestness, contends for the education of the children of the poor, the happy effects of which he shews to be fully exemplified in the independent feeling, industry, and aversion to becoming paupers, which prevail among the mass of the people in in Scotland.

ART. XI.—*Thoughts on the Probability of our being known to each other in a Future Life.* Pp. 33. 8vo. J. Johnson and Co., St. Paul's Church Yard.

WE think the observations of this writer authorize his conclusion, that "The more we consider this interesting subject, the more probable it appears, that the re-union of virtuous persons in a future state, *does* form a part of the gracious design of Providence: and that, with such modifications only, as will be necessary to a new and more exalted state of existence, the benevolent affections which have constituted our happiness here, will continue to be the sources of bliss hereafter. An expectation so delightful tends to elevate the mind and purify the affections. It renders life more happy; death more easy. It expands the heart in gratitude to God, and in good will to all mankind."

ART. XII.—*A Serious Address to Unitarians, on the Importance of maintaining a Conduct worthy of their Principles.* By a Seceder from the Establishment. Pp. 16. Eaton, 187, High Holborn.

THIS is a truly Christian exhortation to those who believe the Unitarian doctrine, to let their light shine before men, by an open profession of what they believe, by uniting in the worship of the one God only, and by shewing the holy influence of their faith in their temper and conduct. The following passage, p. 13, deserves the attention of those who conceal their sentiments. "Convinced as we are that the notion of three divine persons being each of them truly and properly God, is not only a gross and palpable delusion, but that it has been the means of bringing Christianity into contempt; is it not mean, is it not criminal, is it not inexcusable, to conceal our sentiments on a point of such infinite importance; or to act as though we believed such a glaring and pernicious absurdity?"

ART. XIII.—*The Divine Unity unambiguous;* or, The Plain and Emphatic signification of the phrase JEHOVAH OUR GOD IS ONE JEHOVAH maintained, and Jesus Christ shewn to be the Chief of the Children of God according to the spirit of Holiness: including an Examination of John i. 1—14, Heb. i. Col. i. 15—18, &c. Pp. 40.

THE title fully expresses the contents of this pamphlet; the writer understands his subject, and shews himself no feeble advocate of the important doctrines of the Unity of God, and the superiority of Jesus Christ in his office and character, though in his person simply a man.

ART. XIV.—*An Essay on the Impolicy of War.* By William Pitt Scargill. Pp. 16. 6*d*. Darton, Harvey and and Darton, Gracechurch Street.

AFTER shewing that the abolition of war is practicable, this sensible writer answers the pleas usually urged for its recurrence, states in a concise and forcible manner its evil nature and tendency, and suggests a plan to be adopted by the friends of peace for its prevention. Though we much fear the spirit of the gospel will not soon triumph over the spirit of war, we earnestly recommend Mr. S's. plan to the consideration of our readers. He says, p. 14, "Associations and societies have been formed for benevolent purposes in this country, and the objects for which they

have been formed have been more or less answered. What prevents the formation of a society for this object? The great concern in the first instance is to circulate knowledge upon the subject, to communicate to the people at large a knowledge of their own interest. When the nation feels that peace is its interest there will be an expression of that conviction in the general voice, that will be uttered in behalf of humanity and reason.

"It is alas too certain that war never will be abolished so long as men content themselves with deploring its evils and lamenting its prevalence: some definite and persevering exertions must be made before any hope can be entertained of its cessation. It is in vain for us to flatter ourselves with the hope that after a long and sanguinary war we shall repose in profound peace and quiet; if we do not take some steps to destroy the system of war altogether. Living as is our privilege, in a country where the utmost liberty of speech and discussion by press is allowed, so far as is consistent with decorum and good order, a mighty engine of benevolence is in the power of every friend of humanity. Would it not then be desirable to form associations in every part of the kingdom, whose object should be to raise a little fund for the necessary expences attending such unions, and that these associations should use their best endeavours to impress upon the minds of the people at large, the desirableness and practicability of abolishing the system of war altogether? Could the ministers of religion make a better use of their pulpits than to inculcate from them the doctrine of Jesus Christ—the doctrine of peace? There is no need of making this a party question, it is an object in which all may unite, it is a concern of general and universal interest; under whatever government men may live, whatever be their loyal attachment to their sovereign, they can conscientiously unite their endeavours for peace.

"Nor let us imagine that associations for this benevolent purpose will be confined to this country, the friends of humanity and religion in every part of Europe, in every quarter of the globe, would cheerfully contribute their assistance to an object so powerful in its tendency to ameliorate the human race and increase the comforts of mankind."

POETRY.

Reflections after reading Sir Robert Ker Porter's Account of the French Campaign in Russia, 1812.

I.

Again the Niemen's cross'd! with willing hand,
I'd close the Book so fraught with human woe;
Nor longer dwell on Gallia's warlike band;
By death in ev'ry horrid form laid low!

II.

But mem'ry will be brooding o'er the scene,
Where discord, strife and horror reign'd around;
Where with gigantic stride and dreadful mien,
Pale death with countless victims strew'd the ground.

III.

Welcome his fatal shafts! 'twere they alone,
Reliev'd at once the dying man's despair;
They hush'd the wounded soldier's stifled groan,
That on the midnight breeze assail'd the ear.

IV.

'Twere they reliev'd the agonizing pain,
Shot thro' the soul, by Russia's northern blast;
Turn'd to a bed of rest the snow-clad plain,
And in oblivion wrapp'd their sufferings past.

V.

Unheard of woes, for what were ye endured?
Why these sad scenes beheld so wide and far?
Had ye to all mankind long peace ensur'd!
Had freedom's cause led Gallia's sons to war!

VI.

Much might be said to mitigate the loss
That Parents, Widows, Orphans, long must bear;
When o'er the mind the glorious cause should cross;
'Twould soothe the pang for those they held so dear.

VII.

But even this consoling thought's denied;
And execrations from the mourners burst;
"Curs'd be the tyrant's overreaching pride;
Curs'd his ambition, and his mem'ry curs'd."

VIII.

"But for this ruthless war, my boy had bless'd,
With youthful spirits, his paternal home;

But now he's sunk, by unknown ills oppress'd,
And with his life my fondest hopes are gone."

IX.

Thus mourns the parent whose ill-fated son,
Back to his country never must return;
The widow thus bewails her husband gone;
And for their Sires ten thousand orphans mourn.

X.

"Ill-fated Host!" the Russian Patriot's steel,
Was not unaided to ensure thy doom;
A northern winter's frown thy ranks must feel,
A northern snow must prove thy warrior's tomb.

XI.

Such the effect of Heav'n's resistless laws;
Whose anger frown'd upon the ruthless plan;
Nor could the tyrant with unhallow'd cause,
Encroach unpunish'd on the rights of man.

Lewes, Feb. 9, 1816.

From the German of Schiller.

Wrapt in gloomy mist of even
All my joys are fled afar,
One bright ray in mem'ry's heaven
Lingers,—one immortal star.
See it beam celestial light;—
No! 'tis but a gleam of night.

Death's long slumber hath o'erta'en thee,
Veil'd those lovely eyes of thine—
Can my sorrows, Emma, pain thee?
Beats thy bosom now with mine?
Ah! thou liv'st in light above;
But thou liv'st not for my love!

Love's emotions perish never:
Can they perish, Emma, say?
All beneath is fleeting ever:
And must love too pass away?
Can this flame of heav'nly fire
Like an earthly spark expire?

A.

From the Portuguese of A. Ferreira.

To the beloved Disciple.

Celestial Eagle! that on wing sublime,
Rose above heav'n in thy seraphic flight,
And brought the secrets of the stars to light,
And gave eternal day to darksome time;
That fill'd with heavenly gladness earthly clime,
And tore away the veil from mortal sight,
While shewn by thee, th' ETERNAL's glory bright
Is own'd,—felt,—seen,—ev'n in this world of crime!

Thou, once a slumberer on the Saviour's breast!
Deem'd worthy to be call'd the Virgin's Son!
Fav'rite of Jesus!—lov'd and honour'd best!
Whose brow now bears a martyr's golden crown,
O let the fire of extacy divine
Which glow'd within thy bosom, influence mine!

A.

To Spring.

Thrice welcome! soul-reviving Spring,
That com'st with smiles; and with thee bring,
The Zephyrs bland, with balmy wing,
Gladding the plains,
And let the feather'd warblers sing,
Their softest strains.

Sweet Philomel's autumnal lay,
When tears hang trembling on the spray,
May softly hymn departed day,
With pensive voice;
But when thou com'st enchanting May,
All hearts rejoice.

The violet, and the primrose pale,
Perfume with sweets the vernal gale,
Roses and lilies of the vale,
United bring,
Their choicest, fairest charms to hail
Returning Spring.

Ah! I have seen a blushing rose,
At young-eyed morning just unclose,
Wafting with every gale that blows
Fragance around,
Cropt off before it fully blows,
Fade on the ground.

This fate was thine, thou lovely maid!
'Twas faithless love that thee betray'd,
(Thou fairest flower of all the glade)
And yew trees wave,
Where oft with breaking heart I tread
Thy lowly grave!

C. S.

Epigram on Scott's Waterloo.

How prostrate lie the heaps of slain
On Waterloo's immortal plain!
But none by sabre or by shot,
Fell half so flat as WALTER SCOTT.
Yet who with magic spear or shield,
E'er fought like him on Flodden Field?

Morn. Chron.

INTELLIGENCE.

FOREIGN.

French Protestants.

DOCUMENTS.

Royal Ordinance.

Louis, by the Grace of God, King of France and Navarre, &.

"We are informed that our Ordinance of the 21st of Nov. last, has received in the town of Nismes the respect and submission we expected; that though the criminal whom justice demands is not yet secured, strict searches have been made; that they have been seconded by the National Guard and the inhabitants; and that every thing announces that the assassin of General Lagarde has neither asylum nor protection at Nismes.

"On the other hand, the article of the Constitutional Charter, which, in recognizing the Catholic religion for the religion of the State, secures to other religions liberty and protection, has been faithfully executed. The temple of the Protestants is open, and they enjoy therein all the security which is guaranteed to them by the laws.

"After so marked a return to principles and order, we will no longer postpone the revocation of the rigorous measures which necessity drew from us.

"For these reasons we have ordered and do order what follows:—

"ART. 1. The troops quartered in garrison or on the inhabitants of Nismes, shall be without delay withdrawn, and distributed in the barracks, and in such parts of the department of the Gard, as our Military commandant may judge necessary.

"2. Our Prefect shall declare to the inhabitants of Nismes, that we are satisfied with the zeal with which they concurred in the maintenance of tranquillity, and the re-establishment of order in our said good city.

"3. Our Minister, Keeper of the Seals, and our Ministers for War, and the Interior, and General Police, are charged with the execution of the present Ordinance.

(Signed) "LOUIS."

"Given at Paris, Jan. 10, 1816."

Paris, Jan. 12.

The following is the Proclamation issued by the Mayor of Nismes, respecting the opening of the Protestant churches. The Marquis de Vallonques, by whom it is signed, was not appointed to his office by the King, but by M. de Bernis, one of the Commissaries of the Duc d'Angouleme, who displaced, for that purpose, M. Donant, a most faithful Royalist and Protestant, who had been nominated by the King immediately on his return:—

Notice to the Inhabitants of the City of Nismes.

"The laws of the realm and the will of the King secure the exercise of the Protestant worship. I tell you so, I, who am your magistrate, your mayor—I, who have surely some claims to your confidence. The Protestant churches will be opened on Thursday next, and that day will prove to the King, to France, and to Europe, who are our accusers, that the blindness of *a few women and children* is not the crime of the city of Nismes, which has distinguished itself on so many occasions, and even *recently*, by its fidelity and devotion to the King.

"Women who are blinded by your zeal, and perhaps excited by your enemies, you will not once more ruin your city, and gratify by your errors *the enemies of the Royal cause*. I am assured, and for that reason I have a pleasure in informing you, that conferences are opened, and nearly terminated, with the Consistory of the Protestant worship. Their object is to restore, by common consent, to the worship of the State, the churches which have been conceded to the Protestant worship. Two churches will be built, and that very shortly, in lieu of that concession. During that short interval, the Protestants may enjoy, undisturbed, the churches thus conceded. The people of Nismes need only know the will of the King, and hear the voice of the Royal Authorities, to do their duty.

"Marquis de VALLONQUES, Mayor."

"*Nismes, Dec.* 19, 1815."

The *Official Gazette* of this day announces, that tranquillity is restored in the South; notwithstanding which assertion, we have authentic accounts

of the following transactions having recently taken place in that part of the kingdom :—

At Sommières, the Protestants, having attempted to celebrate their worship on the 24th of December, the power of which they had been deprived of since the month of July, they met with the most barbarous treatment on that account.

The royal troops, which do not cease to infest the environs of Nismes, exercise continual vexations on the Protestants. On the 22nd of December a detachment of about fifty men broke into the house of M. Mourier, a gentleman of property at St. Blancard, lately returned from emigration, who had just time to effect his escape. Failing in their main object, these brigands completely pillaged the premises, and daily continue their depredations in the neighbourhood.

Several families at Nismes have abjured their religion, the motive of which is evident. They are families of mechanics and workmen, who are without bread in consequence of the persecutions they have undergone. The Protestant manufacturers have, for the most part, fled, and the Catholics will not employ Protestant workmen ; besides which, the looms and frames of the latter have been destroyed, and they are reduced to the alternative of recanting or starving.

This system of persecution has extended to Bordeaux and its neighbourhood. Its effects have also been felt at Nantz, the President of the Consistory of that city having been sent into exile. Tristaillon, Quatretaillon, and another brigand of that party, made their entry lately into Lyons. They wore in their hats white cockades of a preposterous size, in the midst of which was displayed a large red cross, the characteristic badge of the fanatics of Nismes. These crusaders met with a very ill reception from the people of that city, several of whom have been arrested upon a charge of having insulted them. In consequence of the spirit of the Lyonnese being so unfavourable to these culprits, the latter have been transferred to some town in the province of Bourbonnais. The refugees from Nismes have been warmly greeted by the people of Lyons; which circumstance has given great disgust to the Royal Authorities of that place. The Prefect of that city having learned that the President of the Protestant Consistory had received letters from the English Society for the Protection of Religious Liberty, called up that minister before him, compelled him to deliver them up, and threatened him with a criminal prosecution for corresponding with the enemies of the State.

It may not be unworthy of notice, that the soldiers, who, by the late Royal Ordonnance are removed from Nismes, were quartered solely on the Protestants during their stay in that city; and that the whole weight of extraordinary contributions is made to fall upon the Protestants, of which the following is a striking instance: The Marquis de Calvieres, a Catholic gentleman, enjoying a landed estate of 60,000 livres a year, is assessed at 600 livres—while Mr. Brosse de Pierdon, a Protestant, whose income amounts to about 10,000 livres, has paid within this last year the sum of 15,000 livres towards those contributions.

(From the Journal des Debats.)

Protestant Society of London.

The anxiety and inquiries of the Protestant Society of London have at least produced one good effect.—These inquiries have become, to a very considerable class of Frenchmen, an opportunity for manifesting sentiments, respecting which the most perfidious malevolence cannot any longer express a doubt. From all sides, the heads and the members of the Consistories are eager to prove, by the most authentic protestations and the most formal declarations, that no real cause existed for the proceedings of the Society in London, and that an excess of zeal alone inspired that Society with its fears and suspicions. The following is the extract from a letter which M. Martineau de la Zalgue, President of the Consistory of the Reformed Church at Clairac, has written to his Excellency the Minister of the Interior, sending to him at the same time the letter which the Society of London had addressed to all the Consistories of France:—

" Full of an entire confidence in his Majesty Louis XVIII. my well-beloved King, I look for peace and tranquillity on the earth from him alone.

The finest promises of protection and aid from a foreign government cannot make any impression on my heart;—God, my country, and the Charter of my King, are my sacred signs of rallying, and I would die rather than abandon them.

"These, Sir, are the sentiments which I unceasingly endeavour to fortify by my discourses and my example, in the minds and hearts of my flock, and where they have long since been engraven; and I dare affirm, without fear of contradiction, that the King has not any subjects more devoted than the Protestants of Clairac."

We think it our duty to add to this new testimony, the following extract from an address sent to the King by the President, Pastors, and Members of the Reformed Consistories of the Department of the Ardeche.

"Sire, your faithful subjects, professing the reformed religion in the department of Ardeche, come to lay at the foot of the throne the respectful homage of their gratitude and love. They form no body in the State; they do not harbour the guilty thought of forming one; united together by the single bond of a common worship, they are also united to all your subjects by their sentiments for your august person; and the precious title of Frenchmen is sufficient for their happiness and glory.—It is in this quality, Sire, that they come to swear to your Majesty an unlimited fidelity.

"They have no complaints to make; no petition to offer: they rely implicitly on your justice and goodness. The tribute which they presume to offer to you is equally pure and disinterested; and their language must be that of unalterable gratitude and entire devotion. While the torch of fanaticism, repressed by your Majesty, has been shaken in less happy districts, they have constantly enjoyed all the liberty guaranteed by that Charter, the immortal offspring of your noble wisdom, and the pledge of your goodness. No attempt has been made to check the impulse of their conscience, to oppose their devotions which they publicly practise, and in which they fervently pray for your safety and happiness.

"You come, to secure to us for ever that internal tranquillity which can alone serve as the basis for the public prosperity. That tutelary amnesty, proposed in your name, by your ministers, has subdued all hatreds, dissipated all alarms, calmed all resentments, re-established universal confidence, and blended into one common sentiment of gratitude and love, the differences of opinion which party spirit had fomented.

"Sire, posterity will place the name of Louis XVIII. between those of Louis XII. and Henry IV. The latter, who was your ancestor and your model, has always been, to the Protestants of France, the object of a sort of adoration. We love, Sire, to discover him again in you; and if our ancestors had the glory of powerfully contributing towards placing him on a throne which has become your inheritance, we will prove, by our conduct towards your sacred person, that the Protestants of the present day have the same love and the same fidelity for the august family of the Bourbons which animated the Protestants of two centuries back.

"We are, Sire, with the most profound respect, your Majesty's most humble and most obedient servants and faithful subjects, the Presidents, Pastors, and Members of the Reformed Consistories of the Department of the Ardeche."

[Here follow the signatures.]

Proclamation of the Prefect to the Inhabitants and the National Guard of the City of Nismes.

Nismes, Jan. 20.

"At last, brave and loyal Inhabitants, and National Guards, after so much solicitude for your happiness and your renown, I perceive a bright day shine upon this city, whose population has given so many proofs of its unalterable fidelity to legitimate monarchy, to the August House which reigned so long over our happy ancestors, and who, if our vows are heard by the Supreme Arbiter of nations and monarchs, shall reign for ever over our descendants.

"The King is satisfied with your conduct; he has fulfilled all my wishes and rewarded all my efforts, by ordering me to make known his sovereign and paternal satisfaction.

"Thus are obliterated a few errors, into which perfidious agitators, abusing even your attachment to your king, had drawn you. Thus are annihilated those calumnious reports, which

a vain attempt has been made to circulate in the bosom of our country, even to the foot of the throne of our august monarch; but which had been spread with too much success among foreign nations, which are now undeceived as to our true feelings.

"I conjure you then, brave Nismois, brave National Guards, continue to deserve, by your fidelity to the King, by your obedience to his sacred orders and the laws of the kingdom, by your respect for liberty of worship and conscience, the favour which the King has just conferred on you—and your justification in the face of all Europe, which his Majesty has not disdained himself to proclaim, by his Royal Ordonnance of the 10th of this month. *Live the King! May our great, our good King live for ever!*

"The Prefect Marquis
d'Arbaud Joques."

Extract of a Letter of Jan. 12, 1816, of his Excellency the Minister of the Interior to the Prefect of the Gard.

"I learn with joy the happy convalescence of M. the Count de Lagarde. May this good servant of the King yet for a long period consecrate to him his loyal services."

Strasburg, Jan. 29.

The Journal of our department has published the following circular of the Minister of the Interior to the Prefects, dated Paris, Jan. 17.

"A circular, printed and dated at London, has been, Monsieur le Prefect, addressed by a pretended Protestant Society to the French Protestant Ministers. This paper, under the pretext of persecutions, to which it supposes the latter to be subjected, may spread disquietude amongst them, and induce them to emigrate.

"I have before me the answers of the Presidents of several Consistories; all of them are marked by the good disposition which prevails in them, and by the sentiments which they express; and I doubt not that those which have not yet come to hand have repelled with the same indignation these dangerous insinuations. I pray you, Monsieur, to send me copies of all these answers, which I shall lay before the King. His Majesty will see with satisfaction these unequivocal testimonies of the confidence of the Protestants in his paternal government, of their attachment to his person, and of their love for the country.

"The Protestants may also rely upon the Protection of the King, who only sees in his subjects, whatever may be their religion, children to whom he bears an equal affection.

"I have the honour, Monsieur le Prefect, &c.

"The Minister Secretary of State for the Department of the Interior,
(Signed) "Vaublanc."

The following audacious calumny appeared in the French papers.

"The Prefect of Calvados has published at Caen a letter from M. de Vaublanc, Minister of the Interior, to the following effect:

Paris, Jan. 31, 1816.

"I received the letter which you wrote to me, enclosing the reply made by the Consistory of Calvados to the missives from the Protestant Society of London. I have recognized with pleasure in this answer the patriotic sentiments which animate all Frenchmen of the Protestant communion. They may depend on the protection of the King; tell the Consistory, at the same time, that to my certain knowledge, the persons who have formed a society at London, in order to throw a correspondence into France, enjoy little credit or confidence in their own country; they are there justly considered as belonging to a party of jacobins, enemies of repose and of every government. The sessions of Parliament about to open, will furnish proofs of this."

This is the manner in which the avowed agents of the French government dare to speak of the respectable body of Dissenting ministers, and of the Parliament of England. In every way, and by all descriptions of the constituted authorities in France, England and Englishmen are treated with illiberality. The fact is, that while these proclamations are published, and that the unprotected victims of persecution are forced to write letters denying the miseries they endure, every man who gets away from the horrid scene makes known to us the grievous truth, that their sufferings are not at an end, and that their only hope is in the exertions of the

friends of civil and religious liberty in England.

Morn. Chron., Feb. 7.

A letter from Switzerland contains the following particulars:—

"During the last three months we have had here several persons, who had left Nismes on account of the persecutions to which they were exposed. Among others, I have conversed with four or five ministers; they all agree in painting their situations as extremely critical; they declare most solemnly that the present evils are not the result of any *political* misconduct on their part, but arise solely from the hatred and jealousy of their Catholic brethren; that they are so surrounded by enemies, and all their actions so misrepresented, that they are afraid to take any steps, lest, on their proving insufficient, they should be exposed to an increase of malice and persecution; they are therefore quite at a loss to know how their miseries are to be remedied. On a late occasion, when the Duke d'Angouleme visited Nismes, a memorial was drawn up, beseeching him, in the humblest manner, to grant them his protection, and to accept their assurances of loyalty; but though not a single complaint was made of all they were actually suffering, their bitter enemies, who surrounded the Duke, intercepted the memorial, and threatened tenfold vengeance on its authors.

"The persons here are most anxious for the fullest investigation, but they decline furnishing any details in writing, lest they should commit their unfortunate companions. Such is the state of terror and alarm.

"Last week a letter was received here from a Protestant Minister in France, where he had officiated for twenty-five years, informing his friends that the French government had decreed that none but natives should continue in its offices, and that himself and many other Swiss ministers must leave their churches and throw themselves upon charity. This respectable man, between 50 and 60 years of age, is anxious to obtain bread for his children."

MISCELLANEOUS.

Rev. O. Desmond.

Williams's Library, Redcross Street,
Sir, *Dec.* 9, 1815.

While the correspondence of every day accumulates the proofs of a desolating persecution in the southern provinces of France, it is a duty as grateful as indispensable, to prevent all unnecessary agitation and distress.

I embrace, therefore, the earliest moment, through your Magazine, to allay public apprehension as to the fate of the Rev. O. Desmond, President of the Consistory of Nismes.

From a letter received this day, the following paragraph is extracted:

"I render a sad homage to truth, by confirming the frighful accounts of the massacres in the South. How many widows inconsolable! How many orphans wanting bread!! Notwithstanding the number of Protestants who have been assassinated is great, we cannot count among the victims the venerable Olivier Desmond, President of the Consistory."

Having been informed by another correspondent that the reformed churches have sustained a great loss by the death of the Rev. Mr. Armond, one of the pastors of Nismes, it appears probable, in the distracted state of the country, that the event has occasioned an erroneous report to obtain considerable circulation.

By order of the Committee,
T. Morgan, Secretary.

Assassin of Gen. Lagarde.

The following paragraph from the French papers proves, what we suspected, that the military employed at Nismes to protect the liberties of the Protestants, are the volunteers, or national guard of the town, who swore, when the Protestants some months ago wished to shew their loyalty by joining that corps, that 'they would have no *Protestant rascal* among them.'

——"A notice, published by order of the Prefect of Vaucluse, says, that the assassin of Gen. Lagarde is a man of the name of *Boissin*, a grenadier of the national guard of that city."

The Times.

The most decent part of society must feel so instinctively and strongly, that any remarks of ours on the scurrilous language of *The Times* may be well omitted. We need only record the fact, that that Journal had the indecency (to say no worse) to describe the ministers of religion, who preside over the Dissenting congregations in the metropolis of the British empire, and any individual of whom would,

we presume, incalculably outweigh that Journal in public confidence, as "*the treble faced rogues.*" What must be the character of that cause which dictates such abuse and employs such means?

We wish the Bourbons joy, with their agent in the Journal Department of this country; he may give articulation to their malignity, and display their taste as *legitimate* gentlemen, though he will precisely fail where they especially need his aid; that is, in deterring the honourable and benevolent inhabitants of this kingdom from bringing to light, and resisting the shameful persecutions which have marked the short periods of their first and second reign.

The Times is exceedingly delighted at having disposed so soon of the company, called 'The Protestant Society,' and of course equal pleasure will be experienced at the Thuilleries. The task, by the bye, appeared so easy, that it was hardly worth the celebration: indeed we were always at a loss to discover what the Protestant or *Penitent* Society had done to excite the rage of the Bourbons and The Times. It certainly could only arise from neglect of a little explanation. Whether intentionally or not, its operations seemed calculated to secure their cause, and now it is evident that it is only anxious to make its peace, by preventing the exertions of others.

We suspect, however, that the Bourbons and their Editor will find, that the respectable persons whom they now vituperate with all their might, are made of more genuine and sterner stuff, and that a threefold cord will not easily be broken.

The contributions they cannot endure, but they cannot prevent them, and The Times may be assured that not a farthing of them will be given to it for *hush money*, nor will the advice, nor the consent of the French police be asked as to its disposal.

Europe will know, and history will record, that wise, upright, and charitable Christians in England assisted to relieve the sufferings of persecuted Protestants in France—in the second reign of Louis the Desired.

M. Chron., Jan. 31.

Mr. Marron.

When Mr. Marron's letter was published by the Bourbon Journals in this country, we stated as a fact which was before the public, that the respectable editor of a periodical work had mentioned, that Mr. Marron had written to this country in strains of high commendation of those who took an interest in the affairs of French Protestants; and the fact is precisely as we stated it.

Mr. Marron now, it appears, sends another letter, in which he acknowledges that he wrote to the Rev. R. A. and with a profligacy of expression, unworthy of a minister of religion, and especially when connected with the calamities of his brethren, he says —"*he might have gilded the pill*, and *have softened the crudity of his refusal.*" That pill still exists, but the gold has disappeared.

If Mr. Marron feels sore at the gratuitous abuse of the "self-styled Protectors," he has much reason to bless the forbearance of the Committee at Williams's Library—but forbearance may have its limit; and in the letter itself, which we hope will be published, the public may learn how to estimate the President's talents for *pill making* and *pill gilding*. No one need "be inclined to asperse him," for he takes care what with odes and pills, effectually to asperse himself.

As to the dictation of the police, we know the history of that business too well to assist Mr. Marron in his justification.—*M. Chron., Feb.* 3.

Protestant Society.

To the Editor of the Morning Chronicle.

Sir,

Without entering at all into the consideration of the conduct of the Protestant Society for the Protection of Religious Liberty, in regard to the letter of the Duke of Wellington, I have thought it proper to address you, on purpose to distinguish the Society in question from the great mass of Dissenters in this country. It is the more necessary because paragraphs have appeared in many of the papers, and, I believe, in your respectable Journal, assuming that this Society defeated Lord Sidmouth, obtained the enlargement of the Act of Toleration, and is composed of many members of the Church of England, and represents all the Dissenters of England and Wales. Now, Sir, this assumption deserves the severest reprobation.

On the occasion of Lord Sidmouth's Bill, all that worshiped under the Act of Toleration, made an instant movement; the Methodists in the connexion of the late Rev. John Wesley, particularly distinguished themselves, and a great proportion of the petitions was from that numerous body. A great many Dissenters also came forward at that time, who have not acted with any public body since. Some of the persons who were active in that affair formed a Society, and called it the Protestant Society; but others retired, and have neither contributed to the Society or been members of its Committee; it cannot, therefore, be said with truth that this Society defeated Lord Sidmouth, for it was not formed till after that event, and many who took part then have no connexion with it whatever. With respect to the enlargement of the Act of Toleration, the Methodists, also, were particularly employed to obtain that measure. The solicitor to that body, and Mr. Butterworth, M. P. I, myself, know to have been very active.

It is further stated, that the Committee is composed of several members of the Established Church. Now, Sir, the names of that Committee are published, I suppose officially, in a work called the Evangelical Miscellany; it appears that there are fifteen ministers and fifteen gentlemen—all the ministers are Dissenters, and I perceive the others are tradesmen in the Metropolis, and may therefore be easily known; and out of the fifteen I only see one to whom any doubt can attach of his being a Dissenter—and that is the individual whose name generally appears as Chairman, Mr. Mills. He does, I understand, receive the sacrament at the church occasionally—but all his family are Dissenters. He was brought up to attend a meeting in Spitalfields, and now attends himself principally at that in East Cheap, where the Rev. Mr. Clayton preaches—he is further a manager of a Dissenting Academy in Hoxton, for educating persons for the ministry among Dissenters. It seems to me therefore to be deceiving the public, to hold out that the Committee is composed of members of the Established Church. As to its representing all the Dissenters in England and Wales—there is and has been in existence since 1732, a Committee of Deputies appointed by almost all the regular Dissenting churches in London, to protect and represent them in all matters respecting their religious freedom, and from an interesting volume lately published, containing the Proceedings of this body, it appears, that as long ago as 1745, they addressed a circular letter to the Dissenters throughout England to raise forces against the Pretender. They have also come to resolutions on the present question.

I learn, in fact, that very few of the London Dissenters, belong to this society, which assumes to represent all England and Wales. They represent none of the Methodists—the Quakers have a Committee of Sufferings—and indeed they only represent, according to their own plan, those congregations who subscribe annually a certain sum. The design of the Society, it appears, was to protect the persons so subscribing in their freedom, under the acts of toleration as existing from time to time, and to afford legal assistance in assault, riot, &c. Very important objects, no doubt, but how this Committee of thirty gentlemen, thus appointed from year to year, can assume to represent all the Dissenters, on the subject of a persecution in France, is to me inexplicable.

AN OLD CITIZEN AND DISSENTER.

Wahabees, Mahometan Reformers.—Letters from Egypt state, that Mohammed Ali, the reigning Viceroy, who had undertaken an expedition against the Wahabee Arabs, had at length terminated it with complete success. After driving them from Mecca, Medina, and the ports along the coast of the Red Sea, taking possession of their great inland capital Tarabe, &c., the strong hold on which they chiefly depended, he effected their total defeat, by pursuing them to the remotest confines of their territory.

DOMESTIC.

The first Annual Meeting of the Southern Unitarian Fund Society will be held on Wednesday, 17th April, 1816, at the General Baptist Chapel, Thomas Street, Portsmouth. The Rev. W. J. Fox is expected to preach.

Manchester College, York.

The following benefactions have been received on account of this Institution.

	l.	*s.*	*d.*
Wm. Brodhurst, Jun., Esq., of Mansfield	5	5	0
Rev. Mr. Anstis, Bridport	2	0	0
Mrs. Markham, Shaw Hill, Halifax	5	5	0
Wm. Shore, Esq. Tapton Grove, near Sheffield	50	0	0
Rev. John Holland, Bolton	5	0	0
Rev. John Kentish, Birmingham	105	0	0
	£172	10	0

The following Congregational Collections have been likewise received.

KENDAL—Rev. John Harrison	5	13	0
CHESTERFIELD—After a sermon preached by the Rev. Wm. Parkinson	12	12	0
	£18	5	0

GEO. WM. WOOD, Treasurer.
Manchester, March 2, 1816.

Unitarian Chapel, Thorne, Yorkshire.
(See pp. 120, 121.*)*

Subscriptions at the Meeting at Elland, announced, p. 121.

Rev. R. Astley, Halifax	1	0	0
Rev. C. Wellbeloved, York	1	0	0
Rev. Thomas Jervis, Leeds	1	1	0
Rev. ——— Donoughue	1	0	0
Dr. Thomson, Halifax	1	0	0
Mr. Robert Mathien	1	1	0
Mr. John Cartlidge	1	0	0
Mr. Joseph Darnton	1	0	0
Mr. Geo. Wm. Wood	1	1	0
Mr. Daniel Gaskill	1	1	0
Mr. Edward Ferguson	0	10	6
Mr. Thomas Kershaw	0	10	6
Mr. Richard Kershaw	0	10	6
Mr. Wm. Huntress	0	10	6
Mr. Charles Carthage	0	10	6
Mr. Robert Swaine	0	5	6
A Friend	0	10	0
Ditto	0	10	0
New Subscriptions.			
Unitarian Fund	20	0	0
Richard Cooke, Esq., Bath, (By Mr. Aspland)	1	1	0
Viscountess Galway, Bawtry	1	0	0
Mr. John Marriott, Rawmarsh, near Rotherham	1	1	0
Mr. Thos. Eyre, Rawmarsh	1	1	0
I. A., by Rev. P. Wright	1	0	0
I. A., by Ditto	1	0	0
Mr. Richard Naylor, Sheffield	1	1	0
Rev. Wm. Foster, York	0	10	6
Rev. John Williams, Mansfield	0	10	6

NOTICES.

Preparing for the press, and to be published by Subscription, a volume of the late Rev. Dr. Toulmin's Posthumous Sermons. More particulars will be given next month.

The Rev. James Gilchrist, of Newington Green, has issued the following Prospectus of a Rational Grammar and Dictionary of the English Language.

The foregoing title is not pre-occupied and not merited by any system of grammar and lexicography already published. That of Dr. Johnson has been pronounced a disgrace to the English language by the most philosophic philologer of modern times. It is not however the intention of this Prospectus to point out the demerits of the philological works which already exist: that which is now offered to the public has nothing in common with them.

The Grammar is introductory to the Dictionary and contains, 1. The nature and origin of alphabetic signs explained. 2. A canon of etymology established. 3. The elements of speech; or, the few simple words collected into one view of which all the numerous compound words are formed. 4. The manner of their formation. 5. The common system of grammar examined and its absurdities exposed. 6. A standard of orthography established.

Though the Grammar be introductory to the Dictionary, yet it may be considered as a separate and independent work; and if it do not justify the pretensions of the Author and satisfy the expectations of Subscribers, they may withhold their encouragement from the Dictionary: they shall therefore in the first instance be considered as subscribing only to the Grammar.

It is expected to contain about 300 pages, demy 8vo., price 6s. to Subscribers, 8s. to Non-Subscribers; and will go to the press whenever a sufficient number of names has been obtained.

Those who intend to encourage the work are earnestly requested to notify their intention as soon as possible to the Author, Newington Green, or to any of the following Publishers and Booksellers: Mr. Hunter, St. Paul's Church Yard; Messrs. Longman and Co., Paternoster Row; Mr. Arch, Cornhill; Messrs. Ridgeway and Sons, Piccadilly; Mr. David Eaton, High Holborn.

Subscribers in the country will have the goodness to communicate their names through the medium of the nearest Bookseller.

The plan of the Dictionary is as follows: 1. All the different forms or spellings of the same word are brought together into one view. 2. The common meaning of

these different forms of the same word is clearly and concisely given; showing that while the same word has many applications both literal and metaphoric, it has uniformly one unvarying meaning. 3. The Dictionary here proposed being intended as a handmaid to philosophy rather than a mere vocabulary, those words which are fittest for the purposes of speech are recommended to the choice of clear thinkers; and obscure, indefinite, equivocal, unintelligible, unmeaning and false-meaning words or uses of them are proscribed. A leading object of the work is to promote clear and definite expression—to dissipate mysticism and jargon and put down sophistry. 4. The German, Italian, French, Spanish and Latin forms or spellings of the same word are presented to view with its English form or spelling. Thus the work is intended to serve as an easy introduction to universal lexicography. 5. All the words etymologically related are brought together and arranged according to their degrees of proximity: all the branches of the same stock or members of the same family are clustered around the primitive stem or parent word. Competent judges will admit this to be the most philosophic plan of lexicography. It is attended however with one disadvantage—the difficulty of finding any word that may be wanted. To obviate this difficulty an *Index* will be given—all the words of the Dictionary will be alphabetically arranged, with the page referred to where each may be found in its proper etymological connexion. 6. The pronunciation of all those words which deviate from analogy will be marked and indicated in the manner of Mr. Walker's Dictionary; which shall be taken as the standard of English pronunciation. Thus with the principles and rules laid down in the grammar, the present work will serve as a guide to provincialists and foreigners for pronouncing the English language.

It is intended to publish the whole work in Five Parts, at 6s. each, to Subscribers; 8s. to Non-subscribers; but the Author means to wait the decision of the public respecting the Grammar before he send any part of the Dictionary to the press.

OBITUARY.

Died, Wednesday, March 13, 1816, in the 69th year of her age, Mrs. Ann Marsom, wife of the Rev. John Marsom. She was born in the year 1747, received a religious education from her mother, and at an early age made a public profession of Christianity by baptism and an association with a church of the Calvinistic persuasion. She afterwards embraced the Unitarian doctrine, and in the year 1774 addressed a letter on that subject to the pastor of the church of which she was then a member, avowing and defending her sentiments, in consequence of which she was separated from their communion. This letter has been lately printed in the first number of the *Christian Reformer*. On some disputed points she could never fully make up her mind, but her views in general were rational and free from enthusiasm, and she entertained the most friendly sentiments towards those from whom she differed in opinion. On this subject she often repeated the words of the Apostle Peter, as containing a declaration which gave great satisfaction to her mind, *In every nation he that feareth God and worketh righteousness is accepted of him.* On the subject of the Divine Unity she frequently mentioned the 3rd verse of the 17th of John as having been decidedly convincing to the mind of her mother as well as herself. *This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent.*

In her disposition she was remarkably affectionate and sympathizing; strongly affected by the sufferings of others and anxious for their relief. This temper continued with her even when the decay of her faculties rendered her incapable of the active exertion for which she had before been distinguished, and which had made her eminently useful in her family connexions, among whom her memory will long be cherished with tender and grateful recollection.

With respect to her hope of acceptance with God she always expressed it to be founded distinctly and solely on the mercy of God as revealed in the gospel of Jesus Christ, and professed to derive all her comfort from the promises of God contained in his word. She often repeated those two lines of Dr. Watts's,

"The voice that rolls the stars along
Speaks all the promises!"

She was often heard to say, "I never had a voice from heaven to tell me that I was a child of God; but I trust I can say, *I know in whom I have believed.*" She disclaimed all confidence in herself, and her mind seemed to rest for support on such declarations as these, *There is forgiveness with thee that thou mayest be feared. The Lord taketh pleasure in them that fear him, and in those that hope in his mercy.*

It was remarkable that in the latter years of her life, when she was in a state of

great mental debility which particularly impaired her memory, she could nevertheless recollect and repeat whole psalms and chapters, besides a variety of detached verses of scripture on which she dwelt with delight. One of the last expressions she was heard to utter was, that passage Titus ii. 13, *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.* From these words her Funeral Sermon was preached to a full congregation on Sunday, March 25th, at Worship Street, by the Rev. John Evans, who read the above character of the deceased from the pulpit —adding his own expressions of regard for her memory. Her remains had, on the preceding Tuesday, been interred by the Rev. R. Aspland in the adjoining cemetery.

15th, at Reading, aged 53 years, Mr. JAMES DROVER, an intelligent and active member of the Unitarian congregation of that place. His death was very sudden. He attended religious worship on Sunday the 10th; went on Monday the 11th to Oxford to exercise his musical profession, in one branch, of which he was very eminent, and in which he continued to practise from his attachment to it notwithstanding his being engaged in a considerable business of long standing; and returned home on Wednesday noon, the 13th, when he complained of a cold and took to his bed. His disorder rapidly increased and terminated in a mortification, of which he died on Friday evening, the 15th, to the unspeakable grief of his family and the consternation of his neighbours. He was buried on Friday, the 22nd inst.: his remains being followed to the grave by a vast concourse of people. On the following Sunday, the 24th inst., a funeral sermon was preached for him at the Unitarian Chapel, Reading, by his friend, Mr. Aspland, of Hackney; a crowd of his surviving townsmen, testified their respect for his character by attending this melancholy service. Great numbers returned from the chapel, unable to gain admittance, at an early hour. By desire of Mr. Drover's surviving family and friends, the Sermon is put into the press; some further particulars will be extracted from it in our next.

On Thursday, the 21st, at her son's house, Crown Street, Finsbury Square, aged fifty, MRS. ELIZABETH EASLEY, widow, after having submitted to a most painful and lingering illness (with remarkable Christian fortitude) the foundation of which was laid by some severe domestic afflictions and bereavements. As a wife, parent and friend, few have fulfilled these important duties with more propriety. She has left two sons to lament her loss.

Her religious principles were strictly Unitarian: she was a convert of the late Mr. Lindsey's, and as long as she was able, a regular attendant on the ministry of Mr. Belsham, at Essex Street. E.

At his house in Aldermanbury, early in the morning of Thursday, the 22nd of February, died SWAN DOWNER, Esq. aged 81 years. This worthy gentleman by habits of economy and diligence, acquired a considerable fortune, in the use of which he avoided all expensive and ostentatious parade, seeming to regard it as a talent, which he was bound to devote to purposes of usefulness and charity. His parents were Dissenters; he followed them in their dissent and conscientiously adhered to it, having made himself acquainted with its grounds, and being convinced of their solidity. He was, through a long series of years, a member of the Presbyterian church now assembling in Jewin Street, under the pastoral care of the Rev. Doctor Rees, on whose very able and interesting ministrations he attended with constancy, seriousness and entire satisfaction. He was the firm and ardent friend of civil and religious liberty, of peace in opposition to war, of freedom as opposed to slavery and the slave-trade, of men's emancipation from oppression and persecution in all parts of the globe, and of every practicable diminution of our national expenditure and burthens; and always approved the legislative measures, or the attempts in Parliament, the object of which was the attainment of these desirable ends. When he spake concerning religion, it was with a gravity demanded by its high and important nature; but he placed a just regard to it less in talking about it than in acting agreeably to its rules. The poor have lost in him a considerate and generous benefactor. He distributed his bounties among them not indiscriminately, but after a careful search and investigation, and with a due preference of the cases, which he judged most suitable and deserving. Strict and inflexible probity was always conspicuous in him, accompanied with remarkable strength and clearness of intellect. He retained his powers of recollection and discernment and of expressing his thoughts with precision to the last. He was interred on Wednesday the 28th of February in the vault containing the remains of his parents and sisters in the burying ground of the parish church at Brighthelmston, his native town; in which, by the provisions of his will, there will be permanent memorials of his benevolence and compassion. He has also bequeathed liberal sums to certain well known and valuable institutions; nor are his numerous though distant relations forgotten.

W. J.

Addition to the Obituary of MR. JAMES HENNELL, p. 111. (Extracted from the conclusion of Mr. Aspland's funeral sermon for him just published.)

"These animating prospects (of the improvement of mankind in the future world) supported and cheered our departed brother MR. JAMES HENNELL. He had enjoyed the unspeakable advantage of a religious education and had acquired in early life that habit of soul which may be called the *religious sense*. A favourite topic of his conversation in his last days was, his obligations, never to be sufficiently acknowledged, to pious parental counsel and example. After apostolic example, he reasoned upon his faith as a Christian, and reasoned well; but what is of more consequence, he felt deeply and felt correctly. In his varied and complicated transactions with the world he might err through the uncertainty of every thing human, but I am firmly persuaded he never erred from design. His, as he assured me, was on a death-bed, the testimony of a good conscience; yet he was conscious of imperfections and frailties and with sincere repentance he reposed on the mercy of his heavenly Father.

"It pleased the Sovereign Disposer of Life to lay him long on the bed of languishing. All hope of recovery had left him for months before his departure, during all which time he knew he had nothing to do but to die. But the prospect of certain death at so untimely an age, when in the course of nature he might have calculated on many years to come, and the thought of leaving in the world a large family to whom he was tenderly attached, never terrified or agitated him; for himself, he knew in whom he had believed and that he was able to keep that which he had committed to him, his eternal interest, against the last day, and, for his children, he could trust with confidence to the Father of the fatherless. Seldom has a death-bed been so calm, so cheerful, so instructive, I may even add so animating, as his. As he had done with the world, so, in his own language, he appeared to have risen above it. His conversation was in heaven. The greatest efforts of his sinking nature were put forth in exercises of parental duty and of piety. Whilst his strength lasted he was accustomed to lead the worship of his family, and his voice was often heard in the psalms that were sung upon these occasions with a fulness and vigour that bespoke the earnestness and the joy of his soul. Almost daily he assembled his children around him and gave them his counsels and his blessing. Soon after one of these edifying, exemplary exercises, the springs of life began to appear exhausted and he gently fell asleep, dying in the Lord, resting from his labours and awaiting that glorious day when them that sleep in Jesus God will bring with Him. The Lord grant that he may find the promised mercy of the Lord in that day; that his friends and children may according to his fervent prayers live the life and die the death of the righteous, precious in the sight of heaven; and that we all may so pass the time of our sojourning upon earth as to enjoy a peaceful end and to rise in the resurrection of the just, companions of all them that through faith and patience inherit the promises. *Amen* and *Amen.*"

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

THE country has been in a considerable state of agitation since our last. The example set by the City of London has been followed by counties, cities, towns and boroughs, so that the table of the House was every night covered with petitions from various parts of England against the Income Tax. Even the county of York came forward upon this occasion, and as far as public sense can be known upon any measure, never has it been more decisively proclaimed, than in this instance. All orders and classes of men have united in reprobating this pernicious tax, and it was evident, that if the measure had been carried in the Houses, still so deeply rooted was the public odium against it, that it is not likely that commissioners could have been found to carry it into execution.

The petitions, as they were daily laid before the House, were generally accompanied with some remarks, so that each night produced increasing reprobation of the measure. The pertinacity of the Minister in his determination to submit it to the decision of the House after such marks of reprobation was a subject of general astonishment. Many persons of great consequence had withdrawn from him; but it was presumed, that he was still secure in

a very considerable majority: How he should have been deceived in this last circumstance is matter of more surprise, for it is evident, that on the night when he brought on the debate, he had the fullest confidence in victory. Very little debate however arose, the parties seem to have been satisfied, that enough had been said upon both sides; and the question was called for with eagerness when a few speakers only had delivered their sentiments. The result was, that the Minister was left in a minority. The difference between the majority and minority being thirty seven.

Thus ended this great struggle, and it is evident that the declaration of the popular feeling had its share in the overthrow of the Minister. But people must not be led away with the idea, that it is in this country alone that a minister is kept in awe by popular feeling; the fact is, he knows with us its power, but he views it without dread or dismay. In despotic countries popular feeling finds a vent in a very different way. At Constantinople the head of the offending Vizier would have been thrown over the walls of the Seraglio: in Russia the Prime Minister would have exchanged the luxuries of a palace for the horrors of Siberia. In our country a question is discussed in court meetings, city halls, borough meetings. There may be energy and indignation, but animosity and ferocity are never seen there. If the general voice is heard, the minister retires from his station, or giving up the measure continues in it. The country is satisfied with its triumph, and has none of those base sentiments, which belong to the slaves of a despot.

Still it is difficult to account for the Minister's permitting his weakness to be made so manifest. He ought to have known better his own strength, and that of his adversaries. But there may be cases, which justify this sort of pertinacity. The measure was probably determined on in Cabinet, when it was presumed, that the utmost reliance might be placed on the House of Commons, and the great measures of government were formed on this consideration. There are some minds not easily convinced, and when a project has been once formed they will not be diverted from it by the clearest prognostics of its future ill success. Hence the voice of the country went for little, as indeed if other parties remain firm, it is not of great estimation. This might have done in ordinary questions, but in this it must be considered, that the voice of the country was in unison with the private interest of the voters, and however some might, from their offices under government compensate themselves for the tax on their private estates, yet this could not be the case generally, and it was a question, on which individuals would exercise their private judgment. The curious ties, by which parliamentary connexions are bound together, render it a matter of amusing investigation to see by what means a minister, confident three months before of a decisive majority feels himself unexpectedly in a minority.

The discontinuance of this odious and oppressive tax is a subject of joy not merely in a pecuniary but in a moral point of view. The decline of kingdoms from a state of great prosperity, is owing sometimes to foreign force; at others from the ruin introduced by the governors themselves. This ruin works gradually, and when its evil effects are at last discovered, it is too late to check the evil. Such would have been the case, if this pernicious tax had been continued. The whole character of Englishmen would have been changed. Every man would have his neighbour prying into his concerns, and financial *espionnage* would have prepared the way for *espionnage* of every kind. The noble independence of the English mercantile character would disappear, and when that is lost in vain are to be expected those riches, which have been derived from it. Let us hope that the sentiments which have displayed themselves every where upon this occasion, are a presage, that the horrible war in which this country has so long been engaged, will be followed by years, in which the ancient British honour, economy and industry will appear to greater advantage.

Symptoms of reviving spirit appear in the atttention paid by the House of Commons to that, which is indeed an important part of their business, the expenditure of the country. The Crown recommended economy in its speech, and the whole house is sensible of the necessity of it; but on entering into the details of the expenditure, little regard seems to have been paid to this virtue. Indeed the war establishment is of itself sufficient to confound all expectations that might have been entertained of substantial reform. Many of the petitions from the country were sensible of this inroad made upon our constitution, and spoke of it in appropriate terms. The apologies for it in the House were weak, yet the measure will, it is to be feared, be finally accomplished. An investigation stricter than usual is taking place into the estimates laid before parliament, and as yet the pretensions of ministry to economy appear but in very ludicrous colours. The fact is, the affairs of the country require a serious, dispassionate inquiry, an examination into the past to prevent future abuses, the placing of our finance system on a solid footing, such that it may be examined with the same ease as that of a merchant's counting-house, and every farthing of money may be traced through every channel from its receipt to its expenditure.

A short debate in the House gives rise to many melancholy reflections, and this was introduced by a member mentioning the number of persons confined at present in Newgate under sentence of death. This is owing to the fate of those convicted at each sessions, not having been regularly laid before the Regent in council, so that his next determination will be upon an accumulation of sessions. This destroys a great deal of that solemnity which ought to attend every execution under criminal law; and it becomes cruel at last to execute persons, who have been for a great length of time in suspense between life and death. The language used in the House of Commons upon this occasion will prevent in future the recurrence of a similar evil.

All accounts of France concur in their accounts of its degraded state. We may judge of their views of justice in that country by a prefect declaring his determination whenever a riot takes place in his district, to send out some one principal man from the class of agitators. By this title the prefect probably means some possessor of national domains, whom he may thus get rid of. We have an instance of the king's clemency in the pardon of General Boyer, who had hoisted the tri-coloured flag in the West Indies, on the news that the king had absconded, and Buomparte had taken his place in the Thuilleries. The guilt of the general is very problematical; but however the Court-martial sentenced him to death; and out of regard to the many services of the general's family, and some good deeds of his own, to his evident contrition and various other items, the king commutes this sentence of death to imprisonment for twenty years. We need not wonder at the sentences of imprisonment for five, seven, ten and more years, so continually occurring in their tribunals. In fact it seems to be true, what they say of themselves, the nation is *demoralisée*, the same want of humanity prevails in all classes. Expatriations are very numerous, and the horrors of Europe will be the cause probably of a numerous establishment on the banks of the Ohio.

The House of Commons at Paris is engaged in a similar manner to ours. They examine the minister's budget with a degree of attention, which might be well imitated here. Every article goes through a committee. Items are not passed in the lump. Remarks are made upon each; and if a saving can be made there is no difficulty in suggesting it. All this it is to be observed is done not by the opposition, as would be the case in England, but by the majority, by that body of over-zealous royalists, who are for making the crown every thing, yet in their superabundance of zeal are attacking its influence in the most violent manner. At present no idea can be formed of the future government of this strange people, which after such great exertions will probably fall back into its ancient frivolity, and be the jest of surrounding nations for its grand monarque and its wooden shoes.

Our countrymen have not yet been brought to their trial: but it seems that the plan of trying them for high treason did not succeed. It is a case of misdemeanor only. The curiosity of the public is great both as to the supposed offence itself, and the manner in which Englishmen will conduct themselves in such strangely constituted courts; courts in which every man is considered guilty till his innocence is proved, and every step in favour of innocence is resisted with the most indefatigable industry.

In France the tribunals are at any rate open. Spain retains its horrible Inquisition, and the inquisitor-general has issued a proclamation of no small import to that miserable country. It is probable, that this infamous tribunal could not have entered upon its functions, without creating too great a ferment in the country, and its prisons would not have been sufficient to contain the victims, that would have been brought in the first week within its grasp. An unexampled degree of clemency is therefore displayed. After deploring the wretched state to which the country had been subjected for so many years by the heretics contaminating its soul, and pointing out the necessity of a thorough cleansing and expiation, the falsely-called holy office allows a term for all that have lapsed in any degree from Catholic purity to return to the bosom of the church. This term expires with the close of this year, which will consequently be a busy one, and one very profitable to the Priests. Every one, who is conscious to himself, that he has used any free expressions, must make his bargain with his confessor, and they two together will settle an explanation with the Inquisition. Numbers will act in this manner, and be esteemed good Catholics. No small quantity will free themselves from trouble by becoming officers of the Inquisition, and probably at the end of the time many really good Catholics will be thrown into prison from the calumnies of their enemies. A total purgation of booksellers' shops takes place immediately. This is one of the wretched effects of what has been called the deliverance of Europe.

Of the remaining countries of Europe Prussia occupies most attention. The spirit of inquiry is there much alive, but before they can establish their desired constitution it must be seen, how it will suit the different parts of this straggling kingdom. They are dividing their country into departments, such as that of Saxony, which being dissevered from its former

kingdom is now to be the department of Saxony in the kingdom of Prussia. Our country has shewn how easily such departments may be joined together by representation, for not one of them will form so great a mass as that of Scotland or Ireland. The difficulty will be to give a spirit of liberty and independence to the association when formed, that they may concur in making laws, which shall be equally useful to king and subject. However most parts of this straggling kingdom have in general been so ill governed, that we cannot but expect some good from their being united together, and if they get rid only of their military system, that basest of slaveries, they will gradually improve, and deserve a higher rank among the nations.

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